

ZION'S HERALD

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The Independent seems troubled at a late comment of ours. It says:—

"Zion's Herald rejoices in the name of 'Brimstone Corner,' by which the locality occupied by the Park Street Church has long been called, and avers that 'it means the love of Christ.' This is a strange interpretation. The Bible phrase would be 'the wrath of God.' By and by we shall be told by the HERALD that sectarianism means the fellowship of the saints, that the doctrine of reprobation signifies that all men are to be saved, and that heaven and hell are synonyms. What a queer dictionary they must use at the HERALD office!"

We are happy to give our orthodox friend a lesson in Scriptural truth, albeit it seems a little odd that such a lesson is needed. With three Orthodox Congregational ministers for editors, besides one Presbyterian and one Methodist, it is rather strange that it is not acquainted with Scripture doctrine. This city had sunken so low in naturalism that when an eminent preacher undertook to tell the story of the cross, and to urge sinners to flee from the wrath to come, and to lay hold on eternal life, they nicknamed his church "Brimstone Corner." They have lately repeated the epithet under the growing faithfulness of his successor. We approved the name, and declared its true significance. The doctrine assailed by the words does not mean "the wrath of God," as *The Independent* says, but "the love of Christ," as we declared. It is Christ's plea to lost souls. It is Christ's mission. No Christian preaching of hell is a preaching of wrath, but of love. Paul's bursting heart, willing even to be accused from Christ, as Christ had been from God, Jeremiah's head a fountain of waters, Christ's own agony and bloody sweat, are only the strong cries and tears of God to men bound to hell, and loving the sins that make hell. The nickname of polite Boston sinners, should neither be discarded nor misapprehended. That corner is "Brimstone Corner," and if it be true to Christ, should ever be, but only as expressing the love of Christ, who dies to save souls from everlasting destruction. The orthodox editors of *The Independent* should need no instruction on this point. Lack of Scriptural discrimination makes them confound hell and heaven, and commend Dr. Bellows' portrait of Channing, instead of the far truer one of Dr. McCosh. The HERALD uses the Gospel dictionary. Shall we lend *The Independent* a copy?

The Vineyard Grounds are as Edenlike as ever. Spending a Sunday there lately, when the sultry sun was pouring over Boston and New York, it was delicious to meet under the trees, and sit and sing ourselves away to everlasting bliss. The services in the tent in the evening, led by Rev. Mr. James, were fervent and lively, a crowded audience, with many outside enjoying its exercises. There are three divisions of this Eden, though they are getting to be of one feeling and aim. The centre and hive is the old camp-ground, still the most populous of all, and to lovers of old things, the most delightful. Its lanes crooked as Quebec's, its parks open as London's, though not as large, its plain and handsome cottages lovingly nestling together, make it still the most frequented and popular of the haunts.

Oak Bluffs being nearest to it, is getting some of its overflow. A paved street and asphaltic sidewalk, a superb modern walk, a promenade a half mile long on the bluff overlooking the sea, a charming chapel, one of the quaintest we have ever seen, make this a growing place in attractions and are filling its woods with pretty cottages. The Vineyard Highlands are the largest and best located of all the grounds, being higher than the old Camp, and one half of them well wooded. These grounds are owned by leading Methodists, such as Messrs. Flint, Phillips, Whitney, and Gavitt, and are now under the superintendence of Rev. J. D. King, whose health prevented his preaching, and who is wisely laboring to build up a Christian city for summer rest.

A chapel tent is being erected in these grounds. Many societies in the New Bedford and Providence Districts have no camp-meeting location. They should locate themselves in these new grounds. The room is ample, and the opportunity good for their worship. There is a goodly influence pervading the place, and they can bring their tents here and people, with assurances that their labor will not be in vain in the Lord.

An excellent hotel is built by this company overlooking the sea; one can sit on its "stoop" and gaze straight over to France, if he only had "eyes for to see." The air is soft, and the scene inspiring. Mr. Field is the lessee, and Mr. Burns, his chief, makes every one feel at home. Stop at the first wharf, there are two of them, and make your stay at this Highland House; a broad plank walk winds round from it to the Camp-ground, winding about Lake Anthony, named for the New Bedford editor, and not Marc or Susan B., of that patronymic.

The whole place is as fairy land, most charming for children, and none the less so for those of riper age. Fare for round trip is only \$3 from Boston. Cars leave Providence Railroad at 11 o'clock, and 10 minutes. Boat is taken in New Bedford and the run down Buzzard's Bay and across Vineyard Sound takes about two hours and a half, landing one there about five o'clock. The religious air is excellent, the social also; Try the Vineyard. You will buy a summer home there if you make it a visit. No place can be found superior for your family in health and morals, or cheapness. Again we say, try the Vineyard.

The Leader heads this note, "Well Said." We endorse its endorsement. It is honest:—

"We think *The Independent* makes a good point, and a just one, against Universalist papers who seize upon every orthodox minister as substantially Universalist, if he happens to preach a sermon Universalist in principle, and then drop him, as if with burnt fingers, when he comes out with genuine orthodoxy. No one has a right to preach Universalism in orthodox pulpits; and when orthodox ministers do this, it is not safe to lay claim to them. We may like to see and quote such things as a proof that the world progresses; but no man is a Universalist who avows himself orthodox."

Some ministers try to escape the Scriptures in spasms of weakness, but they abide generally on its stern foundations. Better not claim men occasionally lax and neutral, as favorable to your side. They are of no value if they are favorable. Trimmers are of no use in a battlefield. They only are neat puffs blown about by the winds of controversy, fancying because they are blown, that they are blowing. Believe in the positive men. Spurgeon influences a hundred where Beecher does one. The latter is now confessing that his life-work may be a failure because of this laxity of love and looseness. His father made no such confession, nor did John Wesley, nor will Charles H. Spurgeon. Stick to the whole truth, and having said all, stick!

The Commonwealth is a fish out of water when it undertakes to review a book on Christian experience. It lately wrote a note on Boardman's "Higher Life," in which it made quotations of the language of the book, as familiar to every Christian as the words of the Bible, from which they are taken, but which it seems to think were very odd, and almost funny. This shows how utterly ignorant are all the Free-Religion sort, of the whole idea of Christian life. Augustine's Confessions, Pilgrim's Progress, Thomas à Kempis, John's and Paul's letters, Christ's talk at the Last Supper, are all in the same unknown tongue. Hear it:—

"Christians, he contends, are capable of entire sanctification. But they are to be sanctified not in themselves, but in Christ exclusively. 'Probably,' says the writer, 'more yearning ones are failing of full salvation through the expectation of some purifying process,

which will make them holy in themselves, . . . than by any other false expectation.' He comes to the relief of the 'yearning ones.' They must give up the 'purifying process' instantaneously. They are to be perfect in Jesus, not in themselves. If they have 'full trust' in Him, He will be perfect for them, and take away all their sin, not by a 'purifying process,' nor in any such cheap way, but by the 'completeness of Christ.' And then!—ah, then, what joys! It is greatly to be hoped that many who can't get on with the 'purifying process,' will put themselves under Mr. Boardman's instruction, and learn from him how one, instead of trying to obtain 'a victory over sin,' may 'turn the whole matter over to Christ.' It is all very charming."

How such criticisms as this prove Christ's words true of Boston, as of Judean Sadducees, "Having eyes they see not, and having ears they hear not. Ye say ye sin not, therefore your sin remaineth!"

The New Jerusalem Messenger says:—

"The secret of Whitefield's success, as well as the wonderful results of the whole Methodist movement, it is not easy to account for. There must have been a spiritual side to it all, which is not discernible to our worldly conceptions. It was a time of special spiritual upturning, 'the beginning of a new spiritual age.'"

If its "worldly conceptions" were converted, it would know why he succeeded. It was the demonstration of the Spirit, working now, not in one Whitefield, but in thousands. If the Church were as dead to-day as when he arose, one man would electrify it as much. But it has thousands of lesser Whitefields, and some like Spurgeon, Inskip, Beecher (when the grace of God is on him), Simpson, Van Cott, and many such, that are almost his equals. The "new spiritual age" he introduced has not ceased. May it never.

The Nashville Tribune says: "The colored schools of that city have better teachers and a more thorough course of instruction, and show better results, than any of the white schools and colleges in this city at the present time. To say that the choir of Fisk University is superior to any in Nashville, is to do it less than justice. Thoroughly trained musicians, who have been in the habit of listening to the best music which this country affords, have stated to us that no church in our city has a choir which can at all compare with the one referred to. Democratic editors and politicians will please take notice that the only way to prevent a full demonstration of the falsity of their theories respecting the capacity for improvement of the negroes, is to put the country under the absolute control of the Ku Klux." "Democratic editors and politicians" have taken notice of these facts, and are getting up a new departure to conform to them. The race of all churches and politicians the next decade, will be after the black race.

Prang's last picture is "Farragut in the Shrouds," giving orders to move, despite the torpedo. The order is put in an oath, and the oath put in gilded letters on the picture. It is not right to keep this wrong word of a brave man alive in such a connection. Farragut may have sworn on that occasion, but like Noah's drunkenness, his nation should cover it. It is a vigorous painting, the face full of spirit, and the posture inclined forward to the deck. Leaving off its epithet, it will deserve a large sale. But we hope this word will not go with it to cabins and forecastles. There are oaths enough there now. Nor should the youth, encouraged by his deeds, be harmed by his language. Expunge it. How much better Gen. Sedgwick's words: "You have sometimes heard me swear to the men," said Gen. Sedgwick to a chaplain in the army, "but I have never used profane language in the presence of the soldiers without feeling that they had cause to dislike me, or without, after retiring to my quarters, feeling deeply sorry that I had thus let my passion master my reason."

Original and Selected Papers.

OUR DAILY BREAD.

Give us our daily bread.
O, Father, this our prayer each coming morn,
The heavenly manna of the past day, gone,
We hunger, and we come to Thee for more;
Thou bidst us come, and freely from thy store
Take all our daily bread.

Father, our table spread.
Saviour, be thou our ever welcome guest.
Give to us only what thou seest best;
The bitter herb with Paschal Lamb, we take,
Saviour, with joy, glad that for Thy dear sake
Such is our daily bread.

Give us our daily bread.
Patience to bear each cross in kindness given,
Submission, though each earthly tie be riven,
Love strong to conquer all things on our way,
Faith that is changed to sight e'en while we pray,
Give us our daily bread.

O give us daily bread,
That we may give to others of our store,
Lead them to waters where they'll thirst no more,
Tell them that Jesus says there yet is room;
Bid all the faint and weary laden come,
And share our daily bread.

So give us daily bread, —
This earthly bread, till all life's day is done,
Then, Father, bid thy children welcome home,
Hunger and thirst and pain forever past,
Love, joy, and all the victory ours at last,
And Thee our daily bread.

A. C. SCAMMELL.

SHORT SERMON.—NO. 4.

FOR CHURCH MEMBERS.

BY J. T. ORWIN, M. P.

TEXT: "Now if Timothy come, see that he may be with you without fear."—Paul to the Corinthians.

Conference is over, even "away Down East." Timothy has come. See then that he may be with you without fear. Why shouldn't he? Can he possibly have cause for fear among us, his loving brethren? Yes, verily, and more than one. What causes of fear has he? Listen:—

I. FEAR OF MISCONCEPTION OF HIS OFFICE. Some of you have imbibed the foolish notion that his office is that of Gadabout General. You have already said to him, "Never mind about Sunday, Bro. Timothy, we'll put up with almost anything from the pulpit if you'll only be round among us." Put up with! Shame on you! to consider the preaching of Christ's Gospel by His chosen messenger, something to "put up with!" Shame on you to encourage that messenger to present those glorious mysteries that even "the angels desire to look into"—to study—in such a manner that even you must "put up with them!" What is his office? Read his commission—"Preach the gospel!" "How shall they preach except they be sent?" How sent if they learn not the message? How, if angels must study it, shall men know it without study? Timothy is called of God to preach. Encourage him to "study," to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth." Encourage him so to preach that you may not be ashamed of him when there are intelligent strangers in the congregation.

II. FEAR OF MISAPPREHENSION OF HIS MOTIVES. Don't take it for granted that he loves money more than he loves souls or his Master's approval. You said to him the other day, "Bro. Timothy, there are several Universalists in the congregation, and they most always pay something. Some of them were offended last Sunday because you preached future punishment. I'm afraid if you preach on that subject they won't pay this year, and you won't get your claim. Then there are some Calvinists in the congregation, and they most always do something to help us out. But they're pretty sensitive about predestination, and perseverance, I don't believe I'd preach on those subjects; I'd preach experience." Shame on you again! Christ's servant is sent to "warn sinners to flee from the wrath to come," and you insult him by assuming to his face, that he would rather have a few dollars more, than to deliver his message. Would he be fit for a minister if your estimate of him and his motives were correct? "The word of God is not bound." It would be if you had your own way. Carry out your principle a little. Bro. H. likes his glass of ale, or something stronger, and Timothy must not mention temperance. Bro. E. was an anti-abolition democrat, and he must never refer to slavery, even to rejoice that it is dead. Some of the sisters got up grab-bags, ring-cakes, quilt-raftles, and other pretty little money making schemes at the last lovee, and he mustn't speak of gambling. Isn't poor Timothy "in a strait betwixt two?" His Master commands "Preach the preaching that I bid thee, whether

they will hear or forbear." You say, "Don't preach what the people don't like, or you won't get your pay!" O, if you could see the ineffable meanness of your position you would despise yourself by the job for a month. Shame on you! Stand by your preacher like a man. Say to him, "Bro. Timothy, preach the Gospel honestly, squarely, manfully, and we will sustain you."

III. FEAR OF LACK OF SYMPATHY AND SUPPORT IN HIS WORK. You've got into a rut, and you've jogged along in it for years. What does your work amount to? Week after week the same old story of an old dead experience—you go round and round like an old horse in a cider-mill. Timothy sees it, and tries to wake you up, and help you out. He proposes to you some plan for giving the work a new impetus. "Y-e-e-s, something ought to be done. Were gettin' dreadful low here,—but I don't know, I should think your plan might work in some places, but I guess 'twon't here. I wouldn't try it. Tain't no use, and might make trouble;" and you mope on round and round again. But Timothy is determined to do something. Even your dronishness does not discourage him, and he goes at it. Do you wake up, and help him? Do you pray for him? Yes. The old stereotyped petition, "Lord, bless our pastor, and keep him humble!" Ah, you'll do your part towards answering that last petition, I'll warrant. Shame on you again. Say to him, "Well, Bro. Timothy, we'll give your plan a hearty support and a fair trial. We can certainly do better than now."

Then those social meetings. Do you attend? "Yes, generally"—yes, when you can find no excuse for staying away. Do you take part? "Yes, sometimes." How would you like to feel the responsibility he feels—the ardent desire for a lively, interesting, profitable meeting, and have him sit with closed eyes and folded hands, silent, idle,—while the meeting drags, and the young people grow restless, and you urge again and again that brethren and sisters do their duty? How would you like to have him sit thus, a perfect incubus upon the interest of the meeting? You wouldn't like it? I think not. Then if you've no higher motive, do by him as you'd have him do by you.

IV. FEAR OF STARVATION. If as a society you've fixed his claim at a starvation figure, mend it. Then as an individual, you make up your mind that some little sum is "about my part," and when you find it perfectly convenient, you pay it in dollar doles. Then though you lay up your hundreds, though for the fancy work on your new carriage, or the plating on your new harness, or the five seconds inside of 2.40 in the speed of your new horse, or some wicked jewelry for your wife or daughters you can afford ten times the amount of your subscription, you "can't afford to pay anything more this year." But poor Timothy must pinch and save, ink over and again the seams of his threadbare suit, while his wife "does over" her last year's bonnet, and turns her last year's dress. Plenty of money for useless and anti-scriptural show or luxury a mere pittance for the support of the Gospel. And poor Timothy goes to Conference with a deficit, perhaps telling a white lie in his returns, that you and he may stand well in the Minutes. Shame on you. You, brother, who added hundreds of dollars to your hoards last year, while your minister went to Conference minus a portion of his claim you owe him the amount of that deficit, and neither God, nor just, manly men will count you honest until you pay it. Don't repeat it this year; and don't say to this present Timothy at any time, "Well, brother Timothy, I declare I don't see where your claim is coming from. I'm afraid you won't get it." If you have such fears, keep them to yourself—and if you mention the matter to him, say, "Well, brother, times are a little hard, but we mean to pay our preacher's claim at any rate. Don't be uneasy about that. We'll attend to it." Do it, and do it early. Don't wait till the week before Conference.

V. FEAR OF BEING BUTTED. Your habit has been when your pastor was mentioned, especially if with a word of approval, to say, "Y-e-e-s he's a good man—but. Drop the but. Speak well of him—and if you have fault to find tell him in a manly, loving, Christian way in what you think he can mend, and he'll thank you for it, but don't but him. Amen.

THE LAW OF MARRIAGE AND PHILOSOPHY OF LOVE.

BY A WOMAN.

— "Ever till now,
When men were fond, I smil'd, and wonder'd how."
— Measure for Measure.

Some time ago, on a stray bit of newspaper, we found these words: "To the synthesis of nature no woman has ever furnished a key." They were written in no mean spirit, and were referred, we believe, to *The North American Review*. In a claim to a distinction of this sort, we come to our statement as to a mount of vision

and sacrifice, remembering that "power belongeth unto God, but his secret is with them that fear Him."

Now and then the perplexities of science require a new revelation, or a cry goes up to the Eternal for light upon some personal, or social and finite problem, and somebody who is searching the heavens, discovers a new system of worlds, or looking into the mystery of life sees the circulation of the blood, or other law or relation of matter or spirit undetermined and unsuspected before. In crises of feeling and inquiry the answer comes.

The excitement which the matter of Divorce has created in this country, with the discussion between those who plead for union of souls, with or without the legal tie, and such as believed that the law of society with its moral and legal force, is the only specific for the evil rampant, and the far deeper and more general unrest in domestic life than appears in the record of the courts, suggest a declaration, some time pending, which brings to the solution of this vital question and social problem a new and important fact. We are practised neither in science nor logic, and shall state this fact simply. We rest in the assurance that no mere negation can disturb it, and consign it cheerfully to the fate of more showy discoveries, though not more important in human interest, which have been despised at first, but which have come to be regarded as simple and obvious secrets of nature.

The part that the passion of Love has played in the history of human life, even when missing the consummation of Marriage, entitles it to more serious and philosophic attention than it has received, and the welfare of society depends so intimately upon its normal action, whatever that may be, that it is worth while to consider it.

Love has but one object, and the effect of its experience is physical, as well as spiritual. From the date of its influence a change passes over, not only the spirit of one's dreams, but over the material constitution. "Love's dimpling finger" embodies a physical fact in its poetry, and the electric intercourse between two souls appointed to each other, leaves an impress, permanent, and characteristic, upon the forehead, nose, lips, and chin, with all the tissues and entire organism, assimilating it to its object too, in the degree of intimacy; and the works goes on through all stages of development to age. There can be no wrinkles without it, no shrunken features, no tottering limbs, nor disfigured hands and feet. Its work is magical, the transfiguration beautiful at first, with a strange rapture not to be reexperienced, or rather inevitable only to this connection; and where this subtle union is possible, there are correspondences, and appositions of mental and moral states, and physical features, which give it the hold upon the affections and purpose intended in the divine order of marriage; and since we are singular, and not plural, nor multiplied in our personal organizations, is it not safe to say the world holds for us but one counterpart?

Beautiful at first, and beautiful always, if one wants development, strength, and maturity of happiness and power. We are children without it; no sentiment is written upon the face or figure, and our resources are not available. The senses are thus unlocked, the fountains of the soul unsealed their waters are troubled by the angel of this mission, and we have a consciousness of being and of action which is new to us. The play of the features dates from this event, and the unfolding and shading of character from contact with the world.

Nobody is fitted for the arena of life till he is in this way initiated. Being well impressed, he may live somewhat independent of it afterward; but the health and strength, not to speak of its intellectual and moral relations, its possibilities of peace and culture, depend so much upon a connection of this sort, either with the object of our own love, or with one thus impressed by us, we having had a previous experience; for until we are thus affected, we have no command of another; the subtle power must be disengaged to serve this purpose; the health and strength we say depend so much upon it; the circulation, and the functional action of every organ are so wonderfully affected by it, that it shall come to be regarded as a sacred trust, and cherished as a divine gift to us, since the Infinite alone can mate us.

We are liable to this revelation at any age. Children are sometimes old before their time, impressed even in infancy. Happy those who are not placed at this disadvantage; for, beside missing the pleasure of responsible and voluntary surrender, and the budding beauty of the spring-time of youth in the commerce of souls, development, which is the bloom and flavor, should come after the constitutional growth is perfected, lest it should interfere with it. Then the illusion of Love is enhanced by the accredited power of existence, and its accumulated resources are summoned to this feast. Under its influence the brain becomes sensitive,

and the entire range of faculties and of organic life is reached. We pierce the veil of Isis, read for ourselves the lesson of Time, and Love is "what we put into it," as well as what we find.

To be continued.

WHY SO FEW GO TO CHURCH.

The smallness of the number, comparatively of church-goers, and the wickedness of many of them, even, may be accounted for in part, without referring to the doctrine of depravity. Bishop Janes made a startling, yet true remark recently at one of our Conferences, when he said, "No man has any business to receive pay for preaching on the Sabbath." You might as well pay the teachers in Sabbath-schools, and those that occupy the time in the prayer-meetings. If persons are allowed pay for Sabbath speaking in the Church, why not pay those that hear? One is as much an act of worship as the other. Many have become disgusted with what they consider mere performances for money, or to gain popularity, or to explain away the force of Bible teaching. Others as much dislike the practical and experimental application of divine truth. One of the great political parties, as a body, are indirectly, if not otherwise, allowing their influence to be against the worship of God on the Sabbath as the Bible directs, in spirit and in truth, for a very few of them attend any evangelical worship in those States that were not engaged in "the great rebellion," and a less number belong to any evangelical church. What fields for missionary effort are open to us by our own doors, and how flattering the prospect! Yea, they are "ready for the harvest." They speak our language, are connected in many instances with Christian families, have Christian partners, and are capable of rendering most efficient aid in evangelizing the world. We pray for the conversion of the heathen, and give our money to bring them to God, but may we not find better material to operate upon nearer home? Not that we should do less for them, God forbid! but let the waste land near by be cultivated. What a mighty rejoicing there would be in heaven, and on earth, if all the unholiness, unsanctified singers, and worldly-minded professors were converted to God! Add to that aggregate the vast numbers that do not attend church, because they have been called the main supporters of the "rum traffic," the sympathizers with the adherents of the "lost cause," and the chief panders to the vices of the age, and should we not feel that the Millennium had really commenced? If too much zeal has been wasted, and much want of wisdom manifested, let us change front, if necessary, and once more make a thorough effort to fill the house of God with anxious penitents and spiritual worshippers. Let those persons who think they have been neglected or ill treated, see by our changed manner and efforts that we are exceedingly desirous of welcoming them to the house of God, the communion of saints, and the fellowship of the Church. It is an unusually auspicious time for extra effort, for the democrats have accepted the amendments to the Constitution in good faith, as we hope, and are for supporting a government that grants equal privileges to all;—the musical ear and good taste of the Church is listening intently for, and requiring spirituality in song,—the followers of Jesus, and souls hungering and thirsting for righteousness, are demanding evangelical preaching, while Universalists are ashamed of, and are repudiating their old doctrines;—Spiritualists are wishing to be recognized as Christians, and some of their most prominent speakers and writers have returned to the fold of Christ,—Unitarians of the better class are dissatisfied with their want of supernatural power, and new birth experience,—Catholics are vomiting out the infallibility dogma, and are determined their children shall be educated; and the ancient people of God, the Israelites, are thinking they have not looked in the right direction for the promised Messiah, and infidels generally who are not of the vilest and abominable sort, are allowing the Bible to be of greater authority than heretofore. O, Lord, help us to enter these fields with greater wisdom, power and zeal than ever before, and crown our efforts with more abundant success! Amen.

OUR WORK IN INDIA.

BY REV. J. D. BROWN.

Before me lies the "Sixth Annual Report of the American Methodist Missions in India, and Minutes of the Seventh Annual Session of the India Mission Conference of the Methodist Episcopal Church." This report contains much valuable information concerning our work in that distant field. Knowing that many of the readers of the HERALD have personal friends among the little band of noble men and women toiling for Christ and perishing souls in India, I feel confident the following selections from the pens of several missionaries will be read with interest.

Bro. R. Hoskins, describing a very promising work in the Budon Circuit, says: "It is chiefly among the low caste people, but they are intelligent and thrifty, and bid fair to rise rapidly in importance as a Native Church. A few men of the Swaper caste, genuinely converted in heart and life, have carried the Gospel into a number of widely-scattered villages."

Sister Hoskins, who took charge of the entire work part of last year, remaining on the plains alone, while her invalid husband was compelled to repair to the Mission Sanitarium on the Himaliah Mountains, writes, that "counting up the women who are nominally Christians, and those who are connected with Christian families, and open to religious instruction outside of Budon City, there are three hundred and sixty-five women, besides children, who are willing, and many of them anxious to learn to read and know more of Christianity."

Dr. Johnson, who has charge of our Boys' Orphanage, the Shahjehanpore Circuit, etc., comprising work enough for a dozen of missionaries, says: "A thorough plan of itinerating is kept up in the District (or circuit). Suuda Lall (a native Conference member) has acted as an itinerant missionary, visiting the different parts of the circuit in regular order, much of the time on foot."

The Presiding Elder of the District, Bro. Scott, referring to Panahpore (City of Refuge), a Christian village located in the Shahjehanpore Circuit, says: "It would do the heart of any friend of missions good to visit that village. As you approach by the road that has been cut through the jungle, the quiet little chapel in the foreground, with the native preacher's house beyond, flanked by the village houses, around which lie the little green fields of the Christians, girt in by the still unbroken jungle, all form a cheerful and encouraging picture. Here is a substantial material nucleus for Christianity in this part of India. This enterprise is worthy of the hearty sympathy and prayers of all who are longing to see the kingdom of God come in power in this land." In concluding his report, this energetic Presiding Elder says: "In looking over the work of the Bareilly District for the past year, we have reason to thank God and take courage."

"The one hundred and ninety-six adult and one hundred and thirty-four infant baptisms for the past year, show encouraging growth in this part of our mission field. An extensive native Church is rapidly growing up. All the stations are throwing out helpers, and forming little centres of influence over the country, which kept up persistently, must leave the masses with Christian truth. Our district camp-meeting was attended with great power. Our people are receiving the gift of the Holy Spirit. The District Association for Native Helpers is doing good, in consolidating and unifying efforts for the emancipation of the people."

From the above it will be seen that the India Conference is adopting and profiting by all the modern improvements in Methodism. Camp-meetings are destined to become a powerful means of grace in India. The climate for several months of the year is perfectly delightful for such meetings, and the people are accustomed to out-door gatherings. Camp-meetings will yet take the place of the great *melas* on the Ganges, and at other shrines; and instead of—

"All hail Mother Ganges,"

India's redeemed millions will sing with a new joy,—

"All hail the power of Jesus' name."

Bro. Wheeler writes concerning bazaar-preaching in the Moradabad Circuit: "We have had much less 'disputing about words to no profit,' more quiet hearers, and more discussion about the possibility of forgiveness in this life. We have been met in villages by persons who retain lively impressions of truths which they heard two, three, and even four years ago. Others, on hearing a single sermon directed against idolatry, have become convinced of its folly. The leaders of Hindostanee thought, seem to be abandoning the idolatrous practices of their countrymen. Of the ten assistants employed during the year, nine give evidence of regeneration. Thirteen of the native members, and six of the probationers give evidence of being in the same state of grace. The conversion to God of these twenty-eight souls outweighs every other consideration or interest in the Mission Church. We look to the future with anxious hope. The thick darkness has passed away, the morning has dawned. Will not the clear day soon appear?"

Bro. Zaboar-Ul-Huck, an ordained elder and preacher in charge of Amroha Circuit, writes in his own language, concerning his work, an exceedingly interesting report, from which I translate the following paragraphs:—

"Be it known that through the grace of our Lord, mission work was commenced in this city of Amroha five years ago, and some fruit is beginning to appear. Preaching is kept up in the bazar market-place, and

there has been no contention whatever. From one to two hundred men assemble and listen attentively. In this city we have two girls' schools, and one boys' school. About forty boys attend Sunday-school, and although scarcely fourteen months have passed since this school was commenced, some of the boys repeat from memory twenty-five or thirty verses of Scripture every Sunday, and many know the Ten Commandments and the Lord's Prayer. There are fourteen girls in our Christian Girls' School. Several of these can read well in both Urdu and Hindu, and are making great improvement in the science of music. In my opinion, two or three of these girls have been born again.

"In another school there are eleven Mohammedan girls. Because of 'Parda-nashini' (sitting behind a curtain), I cannot go into the school, but sometimes I go to the side of the school-house, and they read out loud enough for me to hear their lessons. God grant that this 'Parda-nashini,' which so largely prevails in Hindoostan, may pass away, and cleanliness and truth take root in its place."

GIVING THAT IS GIVING.

Rev. Mr. Griffith told this story years ago, at a cornerstone laying in Washington. It is good for to-day. The donor lived to nearly a hundred, and did not suffer for his benevolence, but kept up to the last, and died rich in faith, and not poor in purse. Go and do likewise.

"In 1791 Ezekiel Cooper was appointed to Alexandria. There being no church there, he began to look about for aid to purchase a lot and build one. Among the members of the church there was a Bernard Bryan, who, coming to Alexandria, had established himself in business in a little cabin near the wharf. He had managed by patient industry and close economy to save five French crowns. To him Mr. Cooper first opened the project of building the church, and so enlisted was Mr. Bryan, immediately, that he offered to give one of the five crowns that he had saved. He went into the loft of his cabin, took from his leathern bag a single crown, and when part way down the ladder, stopped and began to talk to himself as follows: 'Now, Bryan, you can spare another crown as well as not, why not give it?' No sooner said than done, and he clambered back into the loft, took out another crown and began again to descend the ladder. Before he reached the floor he stooped again, and after further consideration, concluded that in so important a work he ought to give God a full half of his crowns, and, retracing his steps, took the third crown and began again to descend. But the spirit of giving was upon him, and saying that a single crown would be enough for him, he went back, taking the fourth crown, again descended. When on the middle of the ladder he again paused. The work was a great one. God's people were few in number, and poor. He, was in no immediate need, and, saying, 'God is pledged to keep me,' he turned back, took the fifth and last crown, and bringing them all, gave them into the astonished preacher's hands. That was the way Bernard Bryan gave all his crowns for the Lord, said Mr. Griffith, in concluding. 'And Jesus has given him an eternal crown, Glory to God,' shouted Bishop Waugh, who was on the platform at the time."

The *South London Press* tells this characteristic anecdote of Mr. Spurgeon:—

"Recently an eminent Baptist called on him, and made a statement to the following effect: Ten years ago he had set aside £1,000 toward building a chapel, but untoward circumstances had intervened and prevented the execution of his design. This he was now, he said, desirous of carrying into execution, and he trusted Mr. Spurgeon would render him his assistance. 'What do you wish me to do?' asked the pastor of the Tabernacle. 'To give me your powerful aid in raising a second thousand, which is imperatively required.' 'I understand,' said Mr. Spurgeon; 'but let us see—you have had the use of this money for ten years?' 'Yes.' 'During that time it must have been worth to you at least ten per cent. per annum?' 'Well, I dare say.' 'Then, my dear sir, you have got the money without troubling me. Go, and build the chapel.' And the applicant departed, satisfied with this business-like and thoroughly practical view of the matter."

DR. DOLLINGER. — It cannot be denied that Dr. Dollinger's opportunity is as great as Martin Luther's. Is he equal to it? The question is, whether, in addition to being a man of books, he can be also a man of action. Scholarship is one thing; iconoclasm is another. A man's thoughts may go freely forward to the very vanguard of reform; but his laggard action may linger far behind. It takes nerve, audacity, prescience, and genius to head a great moral movement. It may be, as the Bavarian Baron fears, that the right man has not yet appeared—the man, we mean, who shall rend asunder the Catholic Church. Certain it is, that this Church must be dashed and broken. A new Protestantism is to spring out of the existing Romanism. Whoever may be the chief of the Roman Catholic reformers, we hail their new reformation. In advance, we salute the coming Luther of the Nineteenth Century. Perhaps, when the greater man appears, his Melancthon will be Dr. Dollinger. — *The Golden Age*.

It seems as if we kept part of that happiness which we gave away.

For the Children.

NO BABY IN THE HOUSE.

No baby in the house, I know —
 'Tis far too nice and clean;
 No tops by careless fingers strewn
 Upon the floor are seen;
 No finger-marks are on the panes,
 No scratches on the chairs,
 No wooden men set up in rows,
 Or marshaled off in pairs;
 No little stockings to be darned,
 All ragged at the toes;
 No pile of mending to be done,
 Made up of baby clothes;
 No little trouble to be soothed,
 No little hands to hold,
 No grimy fingers to be washed,
 No stories to be told;
 No tender kisses to be given,
 No nickname, "Love" and "Mouse,"
 No merry frolic after tea —
 No baby in the house.

SPRING WORK.

BY ANNA WARNER.

CHAPTER VII.

"He that observeth the wind, shall not sow."

Great was Mrs. Peaseley's astonishment to see her son walk in at noon, with Willy Poll following him.

"O, Dick! Dick!" she cried — "you've fetched the wrong boy!"

"It's all right now, please 'm," said Willy Poll, bobbing his head. "And I's ready for dinner."

"Yes, it's all right," mother, said Richard, with a laugh. "This is my boy — Willy Poll. He's had a good splash in the brook, and so of course he's more hungry than ever."

"It is astonishing how different our thoughts and wishes look, if they are suddenly personified and set before us. Mrs. Peaseley was for a minute more dismayed than she would have believed possible. Of course it was the first resolution of the Society that every needy child should be furnished with a home, and of course it was a delightful thing to have Mrs. Graves take Jemmy Lucas; but for her — in her neat household, with her many cares! — whatever could Richard be thinking of? She stood speechless, — then glancing at him, saw his face lit up with a merry smile, and felt her own grow red.

"Fairly caught, mother!" said her son, breaking into a laugh. "Now can't we have some dinner? I've had a morning's work of it, and am hungry too."

Mrs. Peaseley bustled about without a word, setting on the dinner, but eying Willy Poll between whiles much as if he were a young monkey or a tame bear, suddenly brought home to amuse the family. Looking round once, she found that Richard had whisked the boy up-stairs, bringing him down again shortly with the rags replaced by old garments of his own; so that Willy Poll looked now a tolerably decent fellow. And by this time Mrs. Peaseley had recovered herself a little by dint of a hearty scolding.

"What's Dick at?" said old Squire Peaseley, looking on from his corner. "Be that the boy he was to fetch home for Graves?"

"He's fetched this one for himself, father," said Mrs. Peaseley, trying to laugh.

"We don't want a boy," said Squire Peaseley, disapprovingly.

"I guess Dick does, father," said Mrs. Peaseley. "And he gen'rally knows what he wants."

"That's so," said the old man, looking perplexed. "But he's clean out this time."

"O, well, we'll see," said Mrs. Peaseley, soothingly. "Dick'll manage it right, I daresay. Dinner's ready now, and of course the poor child must have his dinner. Dick says he's hungry — so doubtless the boy is too."

But speak as cheerfully as she might, the good woman was — as she confessed afterwards — sorely "put about." Richard kept his new charge down at his end of the table, and attended to him in a way that left no one else anything to do in that line. Yet in spite of all, Mrs. Peaseley found herself watching Willy Poll to a degree that quite interfered with her own dinner. Hungry? why if he eat at that rate, he would need a chicken pie baked for himself alone, with a special pot of potatoes, and another of apple-sauce. How often would she have to make bread now? — Every day? How long would her pickles stand such an onslaught? As for buckwheat cakes and molasses, Mrs. Peaseley trembled to think of them; and coffee must now be boiled by the gallon.

Then what if he should (so to speak) swallow his spoon, by slipping it into his pocket? Mrs. Peaseley's thoughts ran on, and she just was counting her spoons next day, and missing one, when she caught Richard's eye, and heard him laugh.

"Maybe not, mother," he said. "I guess not!"

"I didn't speak to you, child?" said the good woman, again much put about.

"Goin' to plough this arternoon, Dick?" said his father.

"No, sir — I'm going to Vinegar Hill."

"Why I thought you went this morning!" said Mrs. Peaseley.

"No, I didn't," said Richard. "Vinegar Hill came to me."

Willy Poll listened, and laid down his knife and fork for the first time.

"Don't yer go!" he said, earnestly. "They's a bad set, and they's jest come all sort o' dodges over yer. Don't yer go."

"You shall go along, and take care of me," said Richard.

But Willy Poll knew when he was well off.

"I ain't goin'," he said, evidently suspecting a trap. "I likes it better here."

"You must stay in the house, then, till I come back," said the young man, getting up from the table. "Mother, can't you set him to churning or something? — I daresay I shan't be gone long."

"Churning! at this time o' day!" said Mrs. Peaseley, with some sharpness. "Bless the boy! — whatever's become o' your sense, Richard?"

"Safe, I hope," said the young man, laughing.

"But stop — just look here!" said Mrs. Peaseley, following her son to the door. "Whatever are you thinkin' of, Dick?"

She added, in a whisper, with her hand on his shoulder. "I'd sooner take charge of — of a ring-tailed monkey, at once," said the good woman, in straits for a comparison. "What could you be thinkin' of?"

"Why, I was thinking of the first of your resolutions, mother," he said, with a look half laughing, and half grave. "If he's less than 'the least of these,' I'm sorry. Good-by — I'll be back soon."

And Richard Peaseley strode off, followed by Willy Poll, and Mrs. Peaseley stood watching them both. The first of these resolutions! — what was that? Mrs. Peaseley thought it over again. "Every one of those forlorn children that needed a home should have one."

So it stood. And "the least of these!" — who were they? "Hungry, and thirsty, and naked, and sick, and in prison" — that was the list. Was Willy Poll "less" than these? — nay, he was just one of them. Mrs. Peaseley looked again, following the two figures as they passed down to the barn, with eyes that had found a new point of view. The strong, elastic, well-made form of the young farmer, with health and activity and truth in every motion, — that was God's free gift to her, her joy and her pride. And that shambling, creeping boy that followed, brought up hitherto upon want and craft, was not he also God's gift? Had not the Lord just brought him to her, saying in the words of old time:

"Rear this child for me, and I will give thee wages?"

Mrs. Peaseley laid her head against the door-post with a gush of tears, vowing in her heart a vow that was half a prayer; she would be a mother to Willy Poll.

Richard saw the change as he rattled by in his wagon, and gave her a sunny smile that made her heart leap; and Willy Poll saw it too, for he crept close to her and looked up in her face.

"Ain't him handsome, — jest!" he ventured at last, as the wagon wheeled out of sight.

"If he ain't, I don't know who is!" Mrs. Peaseley, answered with energy.

"Guess he'll notion some o' the other fellers 'stead me?" Willy asked doubtfully.

"No, indeed," said Mrs. Peaseley, "he's not gone for that. Now, Willy, you and I'll set to work, and have the house all nice by the time he comes back. I'll show you how to wash the dishes, and then you shall sweep out the kitchen, and I'll make some cake."

"'Twon't be for supper, will it?" inquired Willy Poll with interest. But being much heartened by the assurance that it would, he set to work in earnest over the dishes, proving himself quick to learn and to do. New ways came easy — how far would old ways crop out? Mrs. Peaseley tried hard not to watch the boy — and found herself watching him all the time!

Willy Poll was not slow to find this out, but took it as too much a matter of course to be offended. Indeed, he undertook to set Mrs. Peaseley's mind at rest on the subject of his own proclivities.

"I ain't ter tech nothin' fore he comes back," he explained. "I tolled him so, and he tolled me so, — so it's a bargain."

And Willy kept his word.

Richard Peaseley, meanwhile, amused, comforted, full of many thoughts, went swiftly along towards Vinegar Hill. Suddenly came a hail:

"Say? — Dick!" —

Joe Comstock stood by the fence of his own ploughed field, looking over. Richard Peaseley pulled up.

"Nobody sick, is there?" said young Comstock.

"Not down our way," said Richard. "What's the matter with you?"

"Where on earth are you going, this time o' day," said young Comstock. "Taint the middle of the afternoon yet."

"And what on earth are you resting your team for, if it ain't?" said Richard, laughing. "They won't know night from day, nor Sunday from week days, Joe, if you don't look out."

"Never you mind," said young Comstock, giving his arms a more easy position on the fence. "I'm resting myself. Wherever are you going, Dick?"

"Why, I'm going to Vinegar Hill," said Richard, bravely.

Joe Comstock laughed long and loud.

"They've broke you to harness, sure as ever the world!" he said. "Goin' to take a boy, Dick?"

"Thank you — I've got one," said young Peaseley.

"I'm after one for Ahab Graves."

"Ahab Graves 'll thank you," said Joe Comstock. "I saw through him 'tother night. That pretty wife o' his does rule the roost. And by the way, Dick, if I was you, I'd go round by Squire King's and get company. Vinegar Hill's such a nice drive, — and gives ye so much to talk about."

"If you was me, you'd mind your own business," said Richard, something hotly. "I must be about it, too. Hope you'll get rested fore I get back, Joe."

And away went the young farmer at the double quick of his good horse, and lazy Joe Comstock stood still and looked after him.

A mile or so of that pace cooled Richard down, scattering both the flush on his face and the annoyance in his heart.

"There," — he said to himself, "of course some folks 'll make fun. But I'm going, for all. And this sha'n't be the last time, if it is the first. What was that the old stranger minister said now?"

"Ye must take the wind on your face, if ye would fetch Christ."

Richard Peaseley bared his head to the fresh spring breeze that came sweeping and rustling through the woods, accepting it both in the reality and the figure.

A little further on, quite near the confines of Vinegar Hill, he met Mrs. Coon. Or rather he overtook her.

"Mrs. Coon! — so far away from 'all the six!'" called out the young farmer, cheerily.

"Yes, I'm after the seventh," said Mrs. Coon, smiling.

"O, that explains it," said Richard, reining up. "Then we're both going the same way. Jump in, Mrs. Coon, and I'll give you a lift. Now you shall tell me where to find Jemmy Lucas, and what I'm to do with the people here generally. I'd sooner plough up half my farm — and I'd about as leave hem a pocket-handkerchief! How do you get hold of 'em, Mrs. Coon, and what do you do then?"

"Why it's the Lord must take hold of 'em," said Mrs. Coon, with a shy glance at her questioner.

"But we first?" queried Richard.

"No, not a bit," said Mrs. Coon. "We with the Lord, that's all. Just think o' Peter tugging away at the man that couldn't stand, — tryin' to get him on his feet and hold him there by main strength for a spell, and then askin' the Lord to cure him!"

"Is that my way, I wonder?" said Richard, half to himself.

"Peter just gave him his hand 'in the name of Jesus,' and it was all done in a minute," Mrs. Coon, said softly.

"And you mean?" — questioned the young farmer.

"I mean," said Mrs. Coon, coloring, "that folks should pray their work. Feelin' just like a hand through which the Lord's comin'."

"I know he may come," said Richard. "I can't be sure of it."

"Well, when all your expectation is only from the Lord," said Mrs. Coon, "you'll find yourself expectin' a great deal."

"Even at Vinegar Hill," said Richard, as the mountain which only faith could reach came in sight.

"Ay!" said Mrs. Coon. "Whatever the Lord please, that did he in heaven, and in earth, and in the sea, and in all deep places."

"Mrs. Coon," — said Richard, suddenly, — "however came it that you — No, that's none of my business," he said, checking himself.

"I guess it is," said Mrs. Coon, with a smile. "However came it that I didn't come here long afore? Was that it? Well, I s'pose I thought I had my hands full a'ready. It's a mistake we're all liable to, but it besets me."

And with that Mrs. Coon got out of the wagon, and went to search for a "seventh" child to foster and bring up.

AN END TO QUARRELING.

The Presbyterian tells a capital story of two dogs that got a ducking by quarreling, and were made firm friends by the danger of drowning:—

"One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone, or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge, and being blind with rage, as is often the case, the first thing they knew they went into the water.

"The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland; he was as much at home in the water as a seal. But not so poor Bruce; he struggled and tried his best to swim, but made little headway.

"Old Brave (the Newfoundland), had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and tow him safely into port!

"It was funny to see these dogs look at each other as soon as they shook their wet coats. Their glance said as plainly as words: 'We'll never quarrel any more.' And sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog."

JOTTINGS FROM THE INTERIOR.

The annual gunpowder plot against the peace of the Republic is just over, to the relief of all nervous and conservative people. Doubtless we owe much to gunpowder, but wherefore should it be canonized unnecessarily? Diplomacy has settled a business for us of late in a way that degrades gunpowder to a second-rate power. Will not some ingenious Yankee, therefore, contrive a substitute for that sulphurous compound, which does not smell so bad or make so much noise, with which to celebrate Independence Day? Our German friends have one; they call it *lager*, but we ought to have a great improvement on that.

The notable event of the Fourth in this region, and, indeed, in this country in its particular line, was the Woman's Celebration at Evanston, on behalf of the Woman's College there. The results are as follows, namely: Laying the corner-stone of their new college building, and raising \$30,000 to pay for it, \$10,000 being the gift of Gov. Evans, the father of the town, \$12,000 miscellaneous subscription, and the balance in cash earned by the ladies who managed the immense *commisariat*, and fed nine thousand people.

Thus success, in golden letters, is written upon this new enterprise, and the opening of our noble university to ladies being supplemented by the most perfect arrangements for their convenience in pursuing the college course. We look to see in the future classes as many women as men.

Well and fairly earned is the degree of Mistress of Arts, lately conferred upon Miss President Willard, and now with Haven at the head of the united Faculty, Raymond in the School of Theology, in the same grove, a first-class Medical Department located for obvious reasons in this city, and a Law School in course of organization, the Northwestern begins to measure up the true proportions of a university. Its net assets are \$1,190,000, enough being productive to yield about \$30,000 a year, and constantly increasing.

But the friends of this cherished institution are not fully blessed. They are watching the darkening of the shadow, which a coming event already casts before it. Yet who shall unify and consolidate the educational forces of Methodism on a plan as broad as the continent, if not the man acknowledged to be the greatest educator on it?

"Lessons from the Present Condition of France, and their Bearing upon American Institutions," is the title of the sermon Dr. Fowler, by general request, repeated in Farwell Hall, last Sunday afternoon. It was an impeachment of Roman Catholicism, for the ruin of France, and the degradation of all other nations which it had ever governed, with a prophecy in the near future of the virtual division of Europe between Protestant Germany and Greek Russia. To New York dying of Irishmen, and Chicago sick with Dutchmen, the following utterance is of value. In speaking of the unification of the Teutonic race, he said: "I wish we valued our union more highly. It is the union of blood, at the cost of blood, and be it remembered that of the armies which lately saved the Union, 78 per cent. were native-born Americans, and only 22 per cent. were foreigners. If our Union is to be permanent, it must be an American Union (cheers), not an Irish Union, nor a German Union, nor yet an African Union, but an American Union, with American institutions, which shall never be set aside to please any other nationality under heaven."

Some small critics have lately told us that this man, on account of some imperfection of voice and gesture, is not an orator. It is a sufficient answer to state the fact, that he is the man, and the only man in America,

west of the longitude of Brooklyn, who can crowd Farwell Hall with the announcement that he will preach.

Fowler is not only the product of the West, he is its epitome. He seems capable of anything, all the way from the work of a statesman to that of a revivalist. He hurls solid arguments at the enemies of the Bible, the Sabbath, and the free schools, till you can hear their frail defenses crashing, while the roof rings with irrepressible cheers, and he invites sinners to the Saviour with tearful earnestness, till through the tented grove, sobs and supplications answer to the sighing of the trees. Of him it may be said, as of the spacious church in which he preaches, the next thing he needs is—more room.

CHICAGOAN.

Our Book Table.

NATURAL AND REVEALED THEOLOGY. By Charles E. Lord. Philadelphia: J. B. Lippincott & Co. 8vo., pp. 580. In some respects the middle of the eighteenth century is not much farther from us than the early years of the nineteenth. Locomotion may be said to have been begun by Fulton, and the vanquishing of space to have been accomplished by Morse. Our little old copy of Paley was as different from the handsome volume before us as the old stage-coach is from the steam-train which now runs on the old route but more frequently, and carries rather more at a time. But the make-up of the two books differ even less than their substance. Here is attempted an answer to those men—not themselves scientists—who borrow the tools of science to increase, were it possible, the distance between God and his works, or even, if possible, to find a convenient substitute for a Creator. The work before us is founded on metaphysics,—treats of causation, consciousness, law and evidence, nature and chance. It examines the facts of nature. If its science is not as perfect as it might be, the same may be said of that of Herbert Spencer and his followers.

But all this is but subsidiary to the main design,—a *lemma*, as a mathematician would call it. The end and aim of all the work is to prove that the Bible is from God, and that its teachings are eternal truth.

The work is timely, and though rather costly, ought to have been devised on this liberal scale, and executed in this thorough manner. We judge it well worthy of a place as a text-book in a liberal course of education, and one that seems especially useful in a theological course and in a minister's library.

THE CONVERSION OF ST. PAUL, by George Jarvis Geer, D. D. New York: Samuel Wells. The relation of this conversion to unbelief, and to the Church, and its false uses and true, are considered in this small volume of less than a hundred pages. He contends "no one ever died an unbeliever who acted truly, and with all his soul, from existing and unadulterated convictions of duty," which is very guardedly put, and yet possible of misconception. If he should have it read, "who followed honestly all the light given him," it would be correct; for that Paul did, and Socrates, one of whom came to Christ when Christ came to him, and the other would have done so under like circumstances. The sermons denounce using Paul's conversion as a plea for irresistible grace, and for waiting for special manifestations. The conversion also shows how Christ defends His Church. It is a useful little volume, especially noticeable as coming from a house not given to such publications.

BLUNT'S UNDESIGNED COINCIDENCES OF THE OLD AND NEW TESTAMENTS, AND PALEY'S HORSE PAULINE. Carter & Bros. This is a very valuable book, and very timely. It is an undesigned confirmation of Scripture against the attacks of modern foes, written before they were born, and to live long after they are forgotten. It shows how the Scriptures confirm themselves, unintentionally. They are short, and cover all the Scripture. The whole volume is cheap, and very useful to the minister and lover of God's Word.

THE BIBLE AND MODERN INFIDELITY. Philadelphia: Zeigler & McCurdy. This small volume of Lectures by Drs. McCosh, Thompson, Wm. Adams, Schaff, Hague, and Haven, is the fruit of a series of sermons delivered in Philadelphia by representatives of different denominations. It is a vigorous and timely volume, covering all the questions in debate to-day, and stating and defending them on the Gospel foundation. Dr. McCosh treats of "Romanism;" Dr. Thompson of "The Unity of the Bible;" Dr. Adams of "A Written Revelation;" Dr. Schaff of "Christ's Testimony to Christianity;" Dr. Hague of "The Self-witnessing Character of the New Testament Christianity;" and Dr. Haven of "The Soul, a Positive Entity." We have seen no book that packs more good meat in a smaller space than this.

BOSTON LECTURES FOR 1871; Christianity and Skepticism. Congregational Publishing Society. This is the second series, delivered under the auspices of the Congregationalists, to rebuke modern heresy in this city. As that heresy came to power in this section solely through the extravagant absurdities of doctrine preached by Edwards, Hopkins, Emmons, and their schools, it is but proper that their successors, wiser grown through the domination of error, and the prevalence of pure and powerful Arminian preaching, should seek to rectify the city and section by truly orthodox lectures; though it would have been better had they followed the Philadelphia fashion, and made up their course of speakers of all evangelical denominations. This volume is superior to the first in point and piquancy both of topic and treatment. Dr. Phelps speaks well, as he always does, of "The Relations of the Bible to the Civilization of the Future;" Prof. Mead talks less well on "The Primeval Revelation," making concessions neither needed nor true; Dr. Thompson discusses "Moses" excellently; Prof. Tyler portrays the "Heroic Age of Israel," missing fire on the miracle of Joshua, which he thinks may be a fancy of a poet; Dr. Bacon sturdily states the "Hebrew Theocracy;" Dr. Lord glowingly portrays "Isaiah;" Dr. Cheever eloquently sets forth the "Gospel of the Hebrew Prophets;" Prof. Fisher

paints "Paul;" Rev. J. Henry Thayer (it is a relief to find one untitled minister in the set, though even he is a professor, we find on the page of the book) considers Criticisms confirmatory of the Gospels; Dr. Talcott presents "Christ as the All-sufficient Evidence of Christianity;" and Dr. Hopkins concludes the volume with an able *résumé* of the "Exclusive Traits of Christianity." "The Boston Theology," as Dr. McCosh calls it, will be set back on true foundations by such works as this. It is uncalvinistic, Arminian, orthodox, learned, and, for the most part, very readable. With the Philadelphia series, it would profitably please every theological reader.

MEMOIR OF BARON STOW, D. D., by John C. Stockbridge, D. D. Lee & Shepard. For years Dr. Stow was the popular and polished Baptist preacher of Boston. Great crowds attended his church. He was conservative and timid, somewhat; yet he joined the Abolitionists at the start, but shrank back a little as the fire grew hot. He was a faithful minister, and did his work well. This memoir is profitable to all churches and Christians; for no one was more catholic of soul than its genial, gentle subject. Among the last churches he visited was Bromfield Street, where he was a frequent listener of Prof. Townsend.

HARMONY OF THE GOSPELS, in Greek and English, by Francis Gardiner, D. D. W. F. Draper. Two volumes, sold separately or together, contain the original Greek in harmony, and the authorized translation. They are very carefully made up. The latest text, Tischendorf's, is followed, and a good compendium of critical notes, Greek and English. The two are excellently printed, and are just the thing for students and all who wish to see how beautifully the Bible adjusts itself to itself.

LITERARY.

THE BENCH AND THE BAR, New Edition, greatly enlarged, by L. J. Bigelow (Harpers), contains all the good and bad stories about the bar; not all, for some of the best are omitted. It is an exceedingly interesting volume, and everybody, lawyers included, will be delighted with it.

MARRIED FOR BOTH WORLDS, by Mrs. A. E. Porter (Lee & Shepard), is an offset to most modern talk on marriage. Whether true or false, it is a useful antidote to the egregious evil of free love. The wife loves her husband, and engages in steady work till her hour comes, when she sees him and flies to him again.

ITALY, and the War for Italian Independence, by John S. C. Abbott. B. B. Russell & Co. This volume of over 600 pages gives a summary of the history of this famous land from the founding of Rome to the occupation of Rome by Victor Emmanuel. No land is so rich as this, and no one volume could more than skim its surface. This does that well; shows how it grew and fell, its medieval civil wars, its Papal supremacy, and the steps taken to overthrow the last, and abolish the first, from the First Napoleon till now. It is a spirited narrative, and impartial, except towards all the Bonapartes. It will well repay the poor scholar for its small expense. Few volumes contain so much in little.

CASTLES IN THE AIR, by Barry Gray (Hurd & Houghton), is a collection of charming talk on the most fascinating themes, the old-fashioned country topics. New York develops a class of artists of this sort, successors of Washington Irving, whose works smell of green fields and Broadway, happily mingled. This is one of the best of the sort.

REMINISCENCES OF FIFTY YEARS, by Mark Boyd (Appletons), is an animated collection of stories of English life, new, and probably true. They are excellent for summer reading, or for the winter also.

THE SILENT PARTNER, by Miss Phelps (Jas. A. Osgood & Co.), is a very painful story of factory life in New England. The silent partner is a dainty rich man's daughter, who, by the death of her father, becomes a stockholder in factories, but is refused a partnership by her lover and his father, the other partners. She paints the miseries of the factory system, and does not overpaint them. New England refuses to hear the labor reformers, talks glibly about the rights of manufactures, refuses, by her Legislatures, to cut down her hours of labor, lets children be forced to work eleven to twelve hours a day, despises such cries as this. But she will yet hear it. Miss Phelps is sober, earnest, true, in her words. May she preach on till all the world shall hear and obey.

PINK AND WHITE TYRANNY, by Harriet Beecher Stowe. Roberts Bros. Mrs. Stowe is setting herself splendidly against the pestilent heresy of free love. This story lays all the blame on a spoilt girl, beautiful, petted, and good for nothing, who marries a splendid man only to tease him for a long time, but she dies well. It is a story *The Golden Age* should publish in full, and any other journal caught with the craze of the times. It is very sprightly, and should be widely read and pondered.

Appletons reissue Dickens in very neat shape, beginning with PICKWICK, fine type, cheap, and exceedingly readable in its drunken wit.

AMERICAN CARDINAL. Dodd & Mead. For some time past American novels, touching on the religious questions of the day, have been characterized by a certain sameness. This has proved true, in an especial degree, of those productions that treat directly the Roman question. In many cases they have also been adapted to a restricted class of readers, instead of making a general appeal to all grades in society. But the author of the "American Cardinal" has opened a new vein. He has made a clean, vertical cut through the loaf of society, and thus thrown open to view the successive layers from top to bottom. The theological and religious elements are very judiciously mingled with other popular questions of the day, the whole work being a production of absorbing interest, and well calculated to exert a powerful influence upon the great questions of which it treats.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Galaxy.	Sheldon & Co.	
Merry's Museum.	H. B. Fuller & Co.	
Harpers's Monthly.	Harpers.	A. Williams.
Baptist Missionary Magazine.		

streets, and why did these men march? The answer to these questions tells the whole story of the Ireland of to-day.

England for many centuries attempted to reduce Ireland to its government. The feuds and characteristics of the people furthered the attempt, and after a long series of battles, colonization was introduced. The north of Ireland was settled by Scotch and English soldiers and yeomanry, in firm alliance with their friends across the channel. These settlements gave rise to bitter feelings. The original Irish ceased to burn against each other, and raged against these "carpet-baggers" of the North.

The religious differences intensified the rage, the newcomers being Protestants, and the old settlers Romanists. The defeat of the latter by the English was the last drop of oil to the flames. They were subjugated, and their colonies represented their conquerors.

This fierce clashing of faiths, races, and conditions ran through a century and a half, with more or less heat, culminating once in the bloody wars and punishments of Cromwell, until 1688, when Protestant England and Scotland expelled the second James from his throne and realm, and brought in his son-in-law, William, Prince of Orange.

Irish Ireland fancied its true time had come. It welcomed the runaway king to Dublin, where he established a court, and ruled for nearly two years in his old blundering, and despotic way, extremely Papal, and extremely tyrannical. The north of Ireland felt the weight of his arm. His soldiers laid siege to Londonderry, a Protestant town, and for over one hundred days they held the city under their grasp. But they could not get in. The cowardly mayor and aldermen were displaced at the start, by thirteen youths of Scottish origin. An old man, Morrison, appeared as their first helper, but Butler and Walker were the chiefs of the city. The ministers forgot their feuds of Episcopacy and Presbyterianism, and the multitude were as one. The seven thousand soldiers were reduced to three thousand. Pestilence and famine conquered many; but the leaders were firm, and the result successful. The siege was raised, and the city saved, on the 30th of July, Old Style, 1688, or the 10th of August, New Style. The late celebration in New York could be properly repeated on that day.

But that is not the day usually chosen. James was repulsed from Londonderry, but he still held Ireland. William was practically expelled from a third of his territory. France was behind James, and the Pope was behind both. He must be met by arms, and driven from the country, or the government could not stand at home. It was a civil war; a permanent insurrection, that if sustained would put the Romanists on their feet in London, and restore King James to Whitehall.

William crosses the Channel in June 1690, with nearly forty thousand troops, all Protestants, and of all countries. Dutch, Scotch, English, German, Danish, they gathered to this holy war. The Romanists did not equally rally and only Irish and French represented the side of the Pope. William was a great general, and held his troops in hand; James was no military commander, and his soldiers pillaged and rioted as bad as their successors did last week in New York City. On the thirtieth of June, in the beautiful valley of Boyne, the armies met; James was entrenched on the south side of the river, thirty thousand strong; William was to charge across the river with less than thirty-six thousand.

The battle lasted all day, and the Romanist troops were completely routed. James fled the field, and Ireland, and the day of its independence, as a Catholic kingdom, was postponed at least two hundred years, unless the Fenians succeed before 1890, a not so likely an event as the battle of Dorking and the subjugation of England by the Germans.

This is the Battle of the Boyne, whose celebration created the New York rage last week. This is the rise of the term Orangemen, or followers of the Prince of Orange. This is the reason, too, why the Catholic Irish so intensely hate the day and its victors. This is why they declare the Orangemen are enemies of their country, and why the day differs from St. Patrick's Day, the last not being a military anniversary, but only a celebration in honor of a popular preacher, or at the most, of a religious faith. This adds to a recognition of the religious faith, a religious war and victory. If Patrick had defeated and driven the Protestant power from Ireland, the Protestants recovering their power in this country might have felt indignant at such a celebration.

But indignation or not, the victorious Romanists and Patrickians would have a right to celebrate the victory, and the country would have sustained them in that right. Is no military anniversary to be celebrated? What becomes of the Seventeenth of June? Our English residents, perhaps, do not enjoy our celebration of that day, but would they be justified in violently stopping

it? The reading of the Declaration does not sound very pleasant in their ears, but shall it be riotously suppressed?

The Irish Romanists of New York have committed a great crime and blunder. They have shown the world how bigoted they are, how utterly unfit to govern. They make the country a unit against their domination. They put off for a generation the Roman Catholic presidency which Father Hecker prophesies is to come so soon. They organize and vitalize Protestant political clubs. Next year the Battle of the Boyne may be celebrated all over the Union, and thousands not Irish Protestants, may march armed in the procession. They draw attention to the cruel and tyrannical policy of their Church. Archbishop McCloskey's sermon was a call to riot, as much as Archbishop Hughes' was in the days of the draft. Both told their hearers why to do it, and why not to do it. The audience forgot the last part of the sermon, and per chance the first.

This conduct of their chief ministers teaches the country that Rome changes not. Deprived of temporal power in Italy, she claims it in America. In a country four fifths Protestant, according to her own calculation, she gets up a mob to suppress a Protestant celebration. She is allowed to have a Papal celebration, for this St. Patrick's is, in which hundreds of thousands march, as well as the special procession in honor of the twenty-fifth anniversary of the Pope's accession to the See of Rome. But a Protestant one, where scarce a thousand march, is to be mobbed down. The country will not forget this. It will remember it at the polls. It will remember it everywhere. It is the best lesson that Church could teach us. It is her old lesson. We shall learn it well.

The growing power of Papacy in America is checked from this hour. The Battle of the Boyne will be refought all over our fields. Not in blood, we trust, but in spirit, in politics, in ecclesiastical union, against a foe that would overthrow every liberty in the interests of an apostate Church. The West will take up the New York war-cry, and Romanists in America be compelled to flee from their strong holds of office and power, as William drove them from their intrenchments on the Boyne. We shall not be surprised if a general political movement dates its rise from this riot, which ceases not until Catholics are converted into Christians, Irishmen to Americans, and the land be delivered from the double evil they bring upon it, intemperance and intolerance.

William was tolerant of them. He forbade pillage, dismissed the chief traitor captured, with a sneer, in peace, allowed no riot or murder, treated his foes unspeakably better than they did him. Why should not these Irish Catholics remember this, and give their victorious prince due honor? They should remember, too, that their kindred have fought since for the house of Hanover, the heirs of the Orangeman. At Fontenoy, at Waterloo, and many places between, they fought bravely. Why not emulate the patriotism of these ancestors? This is the more excellent way. This is the only successful way. If they wish to share in the government, they must show themselves willing to recognize others as their brothers and equals. Only thus can they be allowed to govern. They must copy William, and not James, be Orangemen, and not Jacobites, if they would uplift Ireland or rule America.

Rev. B. K. Bosworth has written a tract, entitled "An Appeal to Christians in regard to the Evils of Church Fairs," which E. Anthony & Sons, New Bedford, have printed, and which should be widely circulated. He has cut up his forty pages into twelve short chapters, in which he discusses all the evils connected with this growing institution, such as games, light and trifling conversation, waste of time, tendency to gambling, hindrance to revivals, hostility to the Bible and covenant obligations, corruption of the young, and its theatrical performances, tableaux and dramas. He has also a lash for tobacco in the appendix. His holy indignation overflows the bounds of prose, and expresses itself in verse, of which these are specimens, italics and all:—

"Make God's own house a place of trade!
Its lecture-room, a mere arcade
For vanity—a Fair!
Doll-babies there—all bagatelles
Be bought by beaux, and sold by belles;
Grand means, for them TO FAIR!"

"O, false in doctrine! and in act!
The Church turned merchant! hateful fact!
God's house the place for fairs!!
My Saviour, make my song a scourge,
Thy house and people thereby purge,
And fit them both for prayers!"

The tract is earnest and solemn, and may help to remove from the Church this substitute for ancient lotteries and Gospel plays, or to bring it within the bounds of righteousness which it now so often and so glaringly overrides.

CHURCH RECORDS.

On page 321 of the Discipline, No 22, these words occur:—"Resolved, That a uniform and thorough method of keeping Church Records is of great importance, and that we advise careful attention thereto on the part of all our preachers," etc.

Now it is questionable if this advice is heeded by many of our preachers. Possibly, however, I have been unfortunate in my predecessors. Upon the five charges to which I have been appointed since joining Conference, I have found but one set of Church Records that could be called in any degree correct. All the others were miserably imperfect. If our Presiding Elders would give more attention to this matter, a change for the better would doubtless soon be effected.

I have sometimes found several persons who have attended class nearly a year, and supposed themselves to be members on probation, whose names could not be found upon the Records as such, neither as members of any class. They were not even left upon a Directory as members of the congregation. How does a preacher suppose that his successor will be able to find out all such cases, and properly care for the souls committed to him? Certainly such neglect is highly censurable.

Also, in the matter of a Directory, only one that was perfect has ever fallen into my hands, and that was a model, giving the names of all the members of the family, their relation to the family, the Church and the Sunday-school; and whether they were constant attendants or not. All this was done concisely by abbreviations.

But, brethren, if we do not make out a Directory let us endeavor at least to leave some clue for the one that follows us to every member of the congregation. If not, he may grieve some over whose spiritual well-being he is called to have charge.

Gen. Halstead, of Newark, a gentleman of wealth and position, son of the Chancellor of New Jersey, married to a wealthy and excellent lady, who brought him a large fortune. He had a family of six children, yet, despite these good gifts of God, he falls into a life of sin, abides in it till over fifty years old, and lately stole another man's mistress from him, and spent days and nights with her. His cheated rival, mad with liquor and lustful jealousy, breaks into their room, on Sunday morning, and kills Gen. Halstead, in his night-dress. It was crime meeting crime; adultery and murder in a bloody embrace. *The Golden Age*, which professes to represent a perfect humanity without Christ or law, thus comments on the deed:—

"The murder of Oliver S. Halstead, at Newark, on Sunday, adds another to the list of crimes which make the head sick, and almost shake our faith in human nature. The circumstances under which the awful deed was done, were exceedingly unfortunate, and somewhat neutralize the sympathy of the public for the victim. We must know more than any one seems to know of Mr. Halstead's history, disappointments, and hidden griefs, before we can justly push him beyond the pale of pardon, and out from beneath the covering of that charity which should be the shadow of Almighty love. He was a man of abilities, quick, active, versatile, but easily depressed, and quite as ready to let go a project as to take up a new one. The sad termination of his life teaches a lesson that cannot be too quickly learned, and strictly heeded."

To half palliate the horrible life of the dissolute general; to seem ("seem, madam, nay, it is"), to actually in spirit, and intent and letter, excuse his vile adultery, shows what manner of spirit it is of. Its own tendencies, as evinced in this note, "cannot be too quickly learned and strictly heeded." May it quickly note and shun them.

Dr. Worcester, the founder of the American Peace Society, was a soldier in the Revolution. He had heard the Quaker creed of war before that war, and was under a preacher at its close, Rev. E. Estabrook, of Thornton, N. H., who opposed all war. He, however, as selectman hired a substitute the last year of the war. Mr. Estabrook put a book in his hands against all war, and it converted him. He followed him in the ministry in the same town, and first felt convictions of its wrong at being asked to pray on training day. He was convinced of the evils of "musters," and of all fighting. In the war of 1812 he became a peace man, and offended the war side. He urged the course of Abraham with Lot as the true way of settling all quarrels and prayed that the lives of soldiers on both sides might be preserved. In 1814 he wrote his "Solemn Review on the Custom of War," the week the Treaty of Peace was signed at Ghent. Thence he walked in sight of all men as the enemy of all war. He will undoubtedly win all men to his views. A congress and a court of nations will replace sword and rifle, and war be learned no more.

ASBURY LIFE INSURANCE COMPANY.—This young Methodist company may now be regarded as fairly established, and its record proves that it is on the highway to abundant prosperity. Notwithstanding the dull times which all insurance interests have experienced for the past year, the Asbury not only holds its own, but makes continual advancement, and we are assured that the business done by it last winter was the largest done in any season since its organization.

The well-known ability of its new President, C. C. North, the bold and liberal management which characterizes it, and the wealth and standing of its directors, added to the decided revival in the demand for insurance which meets it on every hand, warrants us in the belief that the Asbury is destined to take a front rank in the insurance companies of the country.

The late manager in Boston, I. A. Stiles, has been called to fill the position of Secretary of the company, and Mr. Thomas Scott, well known as one of our active local preachers, has been appointed to the General Agency in his place. We heartily commend the company to the good-will and favorable consideration of our Methodist people, as well as the public in general, believing that the principles on which it is established, the activity, zeal, and ability with which it is conducted, must make it one of the most desirable companies in which to insure.

Not long before Dr. Baron Stow died, he preached an ordination sermon, in which he illustrated true ministerial humility thus happily:—

"He said, a humble spirit would not lead a minister to report a revival thus: 'I came to this place, and found things in a bad state; but I rallied the Church, established prayer-meetings, reorganized the Sunday-school; the congregation has greatly increased; the Church is enlarged, and become efficient; my labors have become very successful; I have baptized fifty, among whom are some of the most prominent citizens.' The language of humility would be something like this: 'I was permitted to enter the field, as successor of a pious minister, and gather in some of the fruits of his labors. The Lord has been pleased to revive his work; the prayers of his people have been answered. I have baptized fifty, many of whom spoke of impressions received from the faithful counsels of my predecessor. To God be all the praise!'"

Dr. Bushnell fancies women cannot govern. They have made the best rulers, from Deborah to Victoria. *The Woman's Journal* describes one of the mediæval sort. Who will describe her coming copyist?—

"Blanche, daughter of Alphonso of Castile, married Louis VIII. of France, and on the death of her husband she was made regent of the kingdom; and no wiser or more successful ruler ever filled a throne. In her reign the high spirit of the nation was tempered by moderation and kindness; and her subjects were bound to her personally by her liberal policy and acts of humanity and justice. Thus she crushed by kindness rather than by cruelty every attempt to weaken her power or transcend her authority. Her public life was, indeed, a daily demonstration of woman's power to conduct the affairs of government ably, compactly, and humanely."

The Christian Advance has an increase in its list of twenty subscribers a day. A goodly prosperity. It asks if *Zion's Herald* started off any better than that? We are not quite old enough to know how it "started off." All we know is, it began with the earnest support of its own ministers and members, and has continued by such help to this present. May *The Christian Advance* be equally fortunate among its *olla podrida* patrons. It is good looking, and well-conducted, and deserves every body's patronage. Our only fear is, that it will not get its deserts.

New York has followed Boston, and both followed Montreal. Mr. John Dougall has copied Messrs. Marvin and Winslow, and himself also, and established in New York a Penny religious daily, *The New York Witness*. He has had good success with *The Montreal Witness*, the first successful religious daily in America. May he have better with its New York namesake. The Book-Room ought to have established one before now. So had the *Independent* and the *Observer*. The whole field of daily journalism should be occupied by the Church. It is now too largely in the interests of antichrist. The Church should give the hungry mind this daily bread from heaven. May Mr. Dougall lead the New York column successfully.

The California Advocate thus commended the National Camp-meeting brethren, at the Santa Clara Camp-meeting:—

"We never witnessed so deep an impression on any similar occasion in this country. Rev. J. S. Inskip and his co-laborers are men of talent, zeal and unblemished reputation. We have known them for years. Their praise is all in the churches, East and West. In their method of conducting religious services, and in preaching the truth, they remind us of the fathers who planted

the churches in the frontier settlements of the Mississippi valley, twenty-five and thirty years ago. In preaching the Word they use great plainness of speech, and their appeals are direct and searching; and it is not marvelous that sinners quail and that Satan is grievously offended. The kingdom of darkness is in peril, and 'rude men of the basest sort' go away to cavi and to misrepresent the ministers, whom they hold responsible for "turning the world upside down."

The Tribune's notes on the Round Lake meeting are a mixture of reverence and irreverence, whose result is largely of the latter sort. Why not have secured as reporter, a racy writer, in sympathy with the meeting. Such is their usual course. It doesn't travestify its Republican meetings. It did not the Universalist Centenary. It should not these devout gatherings. But this mockery may make the condemning Christians more sympathetic, and so the evil work out a better result than it deserves. His later letters almost verified Goldsmith's line,—

"And those who came to scoff remained to pray."

He gives Bro. McDonald's sermon in full, gets used to the "wonderful eyes" of the handsome ladies, and describes one of the five o'clock morning meetings thus vigorously:—

"The five o'clock bell aroused me this morning to the early service. I soon found myself in the midst of a great multitude. The Tabernacle was nearly filled. Mr. Little, of the Water Street Mission, sang a ballad with great spirit and feeling. Miss Drake delivered herself of some apt illustrations, which enriched her clear, sharp sense. A reformed rum-seller from Poughkeepsie, N. Y., said that when he was selling rum he couldn't read his Bible. He condemned him. He hadn't read it for two years prior to his conversion. He had since kept a temperance house for 20 years, and succeeded. After prayer, during which 'the blessing' had come to many, the excitement was very great. One strong, weather-beaten man, who had apparently been crushed with his misery, breaking out into sobs and groans, suddenly arose from his knees in joy. A woman, unusually blessed, seemed unable to terminate her expressions of exaltation. Another, leaping on a seat, raised her hands, shouting 'Glory to God,' until she fell backward. The benediction was pronounced, but was unheeded. Men with streaming eyes embraced each other. Women broke out in rapturous expressions of joy. Everybody seemed anxious to shout. Sister Smith, who had made vigorous efforts to restrain herself, broke forth with 'Hallelujah, anyhow!' and added a ringing hand-clap."

The Western says, J. P. Kilbreth, esq. has accepted his appointment by the Book Committee to explore the matters in New York. It says:—

"No better selection could have been made. He has character, tact, experience, and resolution. Whatever he does in this case will be thorough and impartial. He will not stop short of the bottom, if it takes years to accomplish his mission. Prior to 1848 he was book-keeper in the Concern at Cincinnati. Since then he has had no connection with it. His former experience in the Western Concern will be no ground of objection to his appointment, but will materially aid him in comprehending the situation."

We are glad to see this step in the right direction. We trust every charge will be brought to his notice, and that a complete examination will be made, though we fear his report will not be accepted by all parties, as all parties were not united in his selection.

ACKNOWLEDGMENTS.—S. A. McDowal, Royal Oak, Michigan, sends one dollar in response to the plea for worn-out preachers in Bro. Trafton's article entitled, "A wonderful meeting." That little one should become a thousand immediately.

For the Indian Church, Michigan, Miss Hattie Burditt, of Cambridgeport, sends \$2.00; Miss Harriett Marshall, of North Easton, \$1.45; another church, for the same cause, \$2.00. One or two other small sums were sent us, chiefly from Sabbath-schools, for this cause. They were carefully laid away, but are missing. If the schools or persons not mentioned above that sent any money for this cause will write their sums, they will be accredited to them, and forwarded. We wish, also, for the name of the party that give the \$2.00.

A brother straight from Round Lake dropped into our office on his way to Maine, and heard two ministers debating quite warmly as to the divine and human nature of Christ. "This is Boston," he exclaimed. The difference between this conversation, and those he had lately enjoyed, convinced him that he had entered another atmosphere. And yet many Christians get wonderful blessings, in debating these themes of the Gospel. But it is not Round Lake.

The Waynesboro' School in Georgia desires a teacher and preacher to take charge of it. If any one wishes to go, he will please confer immediately with Rev. G. W. Rogers, Lynn, Mass.

The greatest slip of the tongue made at any Commencement, was Dr. Woods' congratulations of Gen. Chamberlain, the new President of Bowdoin, telling him that Gen. Lee did not regret his acceptance of such a post after the war, and he doubted not that Gen. Chamberlain would be equally pleased with the office. He should have been hissed some for his intentional insults.

Yale has a new President, Dr. Noah Porter. He is popular with students, though he will not give that institution the "new departure" that a younger man would.

In second column, near the top of the previous page, for "perchance the first," read "obeyed the first."

The second Convention of the Praying Band's men was held at East Cambridge, on Wednesday, July 12th. *The Traveller* supplies us with a report, which our brethren ought to have furnished us. We beg our brethren of Preachers' Meetings, and other Conventions to remember and send us a note of their sayings and doings. The Convention met at half-past two P. M. It was composed of nearly three hundred members. It heard reports of the various bands, two of which were composed of elect ladies. A constitution was adopted, Quarterly Meetings agreed upon. The questions discussed were whether the bands should have a permanent leader or not, and whether there should be exchanges among the bands as among the ministry. They approved of permanent leaders, and of exchanges:—

"The ladies of Trinity Church tendered the members a most bountiful collation in the unfinished auditorium of their church. The evening session commenced with a spirited praise-meeting, in the double sense, by song and narrative, followed by a prayer-meeting of great earnestness and power, during which a poor inebriate, who had made his way into the meeting, and who was palpably under the influence of liquor, arose and asked the prayers of the audience, and he had them with a will.

He was evidently taken not a little by surprise at the cordiality and heartiness with which his request had been received, and himself too, with open arms. He fairly broke down with weeping, and ere the service ended he spoke of his determination to lead a new life, giving his name as "Jack Riley," well-known in East Cambridge as a most reckless man, and professed to have found the Saviour. The sidewalk outside the building were thronged with people, attracted thither by the fine singing not merely, but also by this incident, the particulars of which were all gathered by the outsiders as well as those within.

The next meeting will be held in October in Rev. Mr. Collyer's church, Boston Highlands.

Mr. W. H. Gerrish, the enterprising Cabinet Organ manufacturer of this city, has established a New York agency for the sale of his instruments, with the publishing house of E. P. Dutton & Co.. The new department will be under special care of the junior partner, Mr. C. A. Clapp, formerly of this city, a gentleman of highly cultivated musical taste, and well known to many of our readers.

PERSONAL.

Rev. Mr. McDonald spoke last Sunday in Dorchester St. and Grace Church, giving an interesting recital of his late visit to Salt Lake City and California. He intends to make his residence in this vicinity. We welcome him to his old home.

Rev. George Prentice, pastor of Bromfield Street Church, has been nominated by the faculty Professor of Belles Lettres in Wesleyan University, in place of Dr. Newhall, and will doubtless be elected by the Board. He is a fine choice. Few men are his equals, none his superior in modern literature. He has spent nearly two years in Europe, is an accomplished scholar in French, German, Spanish, and Italian, has written much for the press, translated Pressensé's *Roman Council*. He will be a fine acquisition to the faculty.

Fisher Howe has been studying the site of Calvary, and locates it north of the city, outside of the walls, and not far from the Damascus gate. This is half a mile north of the present location. It is a broad plateau, and is well fitted for public spectacles, while close beside it are caves that were once used as tents. It has points in its favor.

Isaac Emerson, esq., of Melrose, has been appointed Justice of Peace. He will keep peace, and make it.

Rev. Dr. George M. Steele, President of Lawrence University, Wisconsin, has been visiting his friends hereabouts; a few of them, for their name is legion, though their nature is not after the first of that name. His family accompany him. Would that he would stay.

Bro. and Sister Ballou, of Scituate, have been called to endure a severe affliction in the death of their darling daughter, Jennie, aged six years and three months. She was a sweet and beautiful child. They have now

parted with three of their dear children — two girls and one boy. May God sustain the stricken ones, till they meet beyond the river.

The *Advance* has this note on a well-known preacher:

"Rev. C. H. Fowler, preached in Farwell Hall last Sunday afternoon on the Lessons of Paris. His style almost equals Victor Hugo's for striking terseness and epigrammatic point, and decidedly excels the Frenchman's in point of common sense. During the delivery he was repeatedly cheered by his irrepressible audience, who evidently thought it no worse for them to give concurrent emphasis to the sentiments uttered, by manual percussion, than for the speaker to enforce them by a similar gesture. We hope Dr. Fowler may be persuaded to repeat the address."

The Methodist Church.

MAINE ITEMS.

MORE THAN A CENTENARY. — "Mother Winslow," of Canton, as she is familiarly called, has attained the remarkable age of one hundred and five years. She is, undoubtedly, the oldest Methodist in the State now living. She retains her memory and other faculties in a wonderful degree, relating incidents that took place a hundred years ago. Her love for Christ and Methodism has lost none of its early fervor, and she often repeats her longing desire for the conversion of the world, which she firmly believes is soon to take place. Mrs. Winslow is truly a "mother in Israel." She will live forever. "The righteous shall be had in everlasting remembrance."

Rev. Parker Jaques, pastor of the Methodist Church in Skowhegan, baptized four persons Sunday, July 2, and Sunday, July 9, admitted four to the Church in full membership. The religious interest in the parish is increasing. Some have been recently converted, and others are inquiring, "What shall I do to be saved?"

Rev. John Collins, of the Maine Conference, who has just returned from a visit to his native place (New Brunswick), informs us that the Wesleyan Conference recently held in St. Johns, N. B., was a very spiritual and interesting occasion. The Conference was greatly enlivened and animated by the presence, speeches, and sermons of Rev. Jesse T. Peck, D. D., an honored delegate from the General Conference of the Methodist Episcopal Church in the United States. From the report of Mr. Collins we should judge that Dr. Peck must have produced a great sensation among the New Brunswickers. They think the Doctor a match for their most distinguished English preacher, Mr. Punshon. The Doctor, certainly, is a man of weight, one of God's noblemen, a distinguished theologian, a fine preacher, and a thorough Christian gentleman. We have no doubt that American Methodism, as well as American institutions generally, were ably represented in the Wesleyan Conference on that occasion. "Long live" the good Dr. He may yet reach the Bishop's chair. Mr. Collins reports seven Methodist churches in St. John, all of which are in a flourishing condition. He thinks the people in the Province are decidedly in favor of the treaty recently ratified between Great Britain and the United States.

The Methodist Church at Cape Elizabeth Depot have recently placed a splendid bell in the tower of their new church. The bell was a present to the society from that noble-hearted Christian gentleman, Hon. E. T. Nutter. The new pastor, Rev. C. C. Mason, we learn, is much pleased with the people of his parish, and the people in turn are much pleased with the new pastor. Success to them.

Rev. Ezekiel Robinson, pastor of the Methodist Church at Kent's Hill, was seriously injured a few days ago by the sudden upsetting of his carriage. His escape from instant death is thought to have been very remarkable. His injuries are internal, and may, therefore, prove to be more serious than at first anticipated. He is confined to his bed, and suffers much pain. We can but hope, however, that this "father" in the Gospel will soon recover. We bespeak for him and his sympathies and prayers of the Church.

Rev. John Collins, pastor of the Methodist Church in Gorham, baptized seven persons, Sunday, July 2, and admitted eight to full membership. Others are awaiting the privilege of full membership when their probation expires. We hear no complaint concerning the rule requiring a trial of six months for full membership in the Methodist Episcopal Church (or at least but very little) except from ministers, none from probationers. It is certainly hoped that the rule requiring such trial will never be rescinded by the General Conference. Such a measure, it is believed, would be fraught with great mischief to the Church. The wholesome and time-honored adage, "Let well enough alone," applies admirably in this case.

Rev. C. J. Clark, of the Park Street Methodist Church, Lewiston, baptized four persons, Sunday, July 2, and admitted several to full membership. Conversions in this parish are frequent. The pastor, we learn, is now taking a short vacation for his health.

At a Quarterly Meeting held in Mercer, July 2, five persons were baptized. The whole service was very impressive, especially the Love-feast and the sacrament of the Lord's Supper.

State Street (Congregational) Church, Portland, received an accession of five members by profession, last Sabbath, and two by letter. High Street received two by profession, and one by letter.

Fifteen persons have been recently baptized in the First Baptist Church in Waldoboro'.

Rev. Mr. Wren, a Lutheran clergyman, arrived in New Sweden, Me. Last week Sunday, July 2, he held service in accordance with the forms of the Lutheran Church, at the "capital." All the Lutheran persuasion in New Sweden were present, besides many of their Baptist brethren. Mr. Wren is a thorough Christian gentleman, well educated, speaks English fluently and correctly, is about twenty-six years of age, and will be a very valuable accession to the colony.

A very interesting Sunday-school concert was held in the Methodist Church in Livermore Falls, July 2. This school is

in a very flourishing condition, as is also the Methodist Church in that beautiful village.

The announcement of a "holiness" Camp-meeting for Maine meets with general favor. The two Conferences in the State can well sustain such a meeting, and make it a grand success. Others besides Methodists are interested to have such a meeting in the State, and assure us they intend to avail themselves of the opportunity of attending the one now appointed at Richmond. We understand that extensive preparations are being made for the convenience and comfort of all who may come upon the encampment for a longer or shorter period. The location is central, the ground well watered and well sheltered, and easy of access by rail from almost every portion of the State. We learn that reduced fare has been secured on all the railroads leading to the ground. The meeting is to commence August 8, and hold one week.

TEMPLE. — The religious interest in the Methodist Episcopal Church in Temple is on the increase. Seven were baptized on a recent Sabbath. There seems to be a growing interest in the Church and Sunday-school. Bro. Gerry is doing a good work there.

EAST MAINE.

Methodism in Cherryfield has greatly revived since Conference. For several years there has been no preacher stationed in that thriving village. With preaching only once or twice a month, the interest has not been as deep as always desirable.

The Conference this year sent Bro. N. N. Clark, a young man of ability and zeal. Since his arrival matters have taken a new start; the Sabbath services are so largely attended as to fill the house. A Sunday-school has been instituted, and all speak of life and activity. The social meetings, too, are well attended, and are seasons of profit.

The Baptists hold no services this summer, as they contemplate the erection of a new and costly house of worship. They attend Methodist meetings, and a most commendable spirit of fellowship prevails.

Bro. Clark is at work both soul and body, and we hope that a good year has opened for Cherryfield. May the Lord visit that people, and save many who are now without the knowledge of a Saviour's love, and the possession of a heart at peace with its Creator.

The society at Millbridge is in a most flourishing condition. The church was occupied last Sabbath for the first time for several weeks, it having been closed for repairs. The interior has been painted and grained throughout, a new carpet purchased and laid, the altar and platform improved altogether transforming our hitherto somewhat untidy house, into one clean, neat, and even pretty and we are most comfortable in our quarters again. This has all been done by the "Ladies' Society," and is but the continuation of good works. The brethren are few in number, but with the grace of God are proving themselves a power.

The membership is being greatly revived. The young are attending the various meetings held in the church and school-houses. In all these places the penitents' tears are seen, and sinners are wrestling for deliverance. We have two thriving Sunday-schools, numbering, respectively, about eighty and one hundred members, with libraries containing one hundred and fifty and eighty-three volumes. The last-named school has been in operation but about three months.

The Lord is very good to us, as individuals, giving a deeper insight into the things of God, and is arousing the community to a newness of life. It is our fervent prayer that He may speedily manifest His presence in the conversion of multitudes. To Him be all the glory.

MAINE STATE CAMP-MEETING. — At the last session of the Maine Conference, after free conference, it was unanimously voted by a large number of ministers and laymen, to hold a State Camp-meeting at such a time and place as might be determined subsequently.

At the same meeting a Maine State Association for the Promotion of Holiness was formed, whose special functions were to have in charge the spiritual economy of said meeting, and such other operations as seemed calculated to promote the special object of their organization. These proceedings were subsequently endorsed in the sermons at East Maine Conference, and the time and place agreed upon, namely: To commence at the grounds of the Kennebec Valley Camp-meeting Association, August 8.

The special design of this meeting is to awaken a deeper interest in the doctrine and experience of Christian holiness, as set forth in the recognized standards of the Methodist Episcopal Church. The one aim of the meeting is to press Christian believers on to a better spiritual life by being "sanctified wholly," as well as "justified freely." Abundant evidence from every quarter, shows that the most direct and certain way to the conversion of sinners is by the sanctification of the Church. Therefore, those who are praying and hoping for the conversion of sinners, should be especially careful to persuade them to attend such a meeting. We earnestly hope that all who love Christ and His Word will join in earnest, believing prayer for a mighty outpouring of the Spirit and sanctification of the Church. The mission of Methodism being to reform the continent, and to spread Scriptural holiness over these lands, let us as true friends of Jesus meet to "worship, wait, and pray," until God shall endow us with purity of heart, and power from on high.

To all who love the Lord Jesus in sincerity, we say, Come to this Feast of Tabernacles, and together seek the promise of the Father, in its rich and glorious fullness.

The financial arrangements of the meeting are under the supervision of the Local Association, to which all business matters should be immediately referred. They provide ample accommodations for man and beast at reasonable rates, and desire that all persons wishing accommodation will send their orders immediately. We are glad to know that the prayers and hearts of the many in New England and New York are already leaning towards this meeting, as a season of special privilege. To all such we say from our hearts, Come, and the Lord come with you.

Arrangements have been made for reduced fare from Boston, both by rail and boat. Persons leaving Boston by rail, can reach the ground, all the way by rail, in about eight hours. The Boston and Kennebec boat leaves Boston in the afternoon, and reaches the ground on Kennebec River the next morning.

We ask the friends of Jesus everywhere to pray that this gathering of God's people may be a Pentecost indeed, such as Maine never saw, and that hundreds may be converted soundly, and sanctified wholly at that meeting.

C. MUNDER.

CONNECTICUT.

NEW LONDON. — As an index of our prosperity at New London, we would state that during the past quarter, \$1,300 has been paid towards liquidating the church debt. Last Sabbath, baptized eight persons, and received into full membership twelve. Our social means of grace are always well attended. We are hoping for much refreshing at the camp-meeting, August 28.

EAST THOMPSON. — The ladies of the Methodist Episcopal Church held their annual strawberry festival on the evening of June 21, and had a very pleasant occasion. The weather was favorable, and the little folks were out in full force; so that, with parents and children, the house was crowded. Having passed the evening very agreeably, and fully satisfied themselves with the "good things of this life," they quietly dispersed, leaving for the benefit of the pastor, Rev. F. D. Goodrich, about \$50 in cash.

NEW HAMPSHIRE.

The joint meeting of the "White Mountain" and "Merri-mac Valley Ministerial Associations," occurred at this place, on the 26th, 27th, and 28th ult. It was a really pleasant and profitable occasion. The essays and discussions were on live themes, and were well handled. We left, feeling that such gatherings are not only a means of recreation and pleasure, but also of sharpening the minister for his work.

MARLOW. — Rev. A. K. Howard writes: "God is graciously smiling upon us at Marlow. We have had some additions since Conference, and others are coming. Many seem to be 'almost persuaded' to be Christians. Our Sunday-school Superintendent says the school is larger now than at any time for six years, and weekly growing. We are trying the Berean lessons."

"The Christian Church, that has been without preaching for several years, has now a good pastor, who preaches holiness of heart and life to them. He has a respectable congregation, and his church is rising in spiritual life. There is, indeed, a better state of feeling among the members of the different churches than for a long time. Thank the Lord! We are laboring together, and praying for a general revival."

VERMONT ITEMS.

First, let me thank you for your timely editorial in the last *HERALD*, on our Book Room troubles. I hope the brethren at New York will have wisdom and grace enough to heed your Christian advice to them, for I fear, as able as some of them are there, that their disease has become well-nigh chronic and they "see men as trees walking," from their different standpoints. May the Church have rest from all Book Room troubles soon and forever. And here I would say I hope the next General Conference will so change our Discipline that laymen will hereafter be elected as Book Agents.

GODDARD SEMINARY.

This institution is located in Barre. The seminary cost some \$80,000, and there is a debt of \$10,000 on it now. It has graduated two classes, one last July, and the other the 11th of this month. The number of students have not been large here yet. It is a Universalist school in the strictest sense. The principal at the commencement of the last term prohibited his pupils from attending any meeting but the Universalist, unless the pupil had permission from the parent. Strange liberality this is, for a sect who claim to be more liberal than any other religious sect in the world!

Rev. Mr. Cushman, from Boston, gave the address before the graduating class. This address was thoroughly sectarian. He claimed in his lecture, that a man to secure a symmetrical development must embrace Universalism, and that no religious sect believed in educating the whole man but Universalists; he ignored the ideal of having religious instruction in the common schools, as there was no common basis for Christians to meet on, and all creeds were represented in the common schools; he declared truthfully, that Universalism and Calvinism were utterly at variance in doctrine, and he might have added that Universalism was at variance with all evangelical denominations, as it truly is. The speaker referred to Hosea Ballou as the father of Universalism, which is true also, so far as human agency is concerned. He said the Universalists had seven seminaries of learning, five colleges, and three theological schools. If any one wishes to educate his children in the Universalist faith, he can do so by sending them to this school.

They graduated twelve young ladies and gentlemen this term. Their orations were fair, generally, some of them more than this. The ladies did not read, but declaimed the same as the gentlemen. The ladies' style of speaking was bold and labored, hence unnatural, which made it unpleasant for the hearer, and exhaustive to the speaker. Modesty becomes a woman everywhere; when she is not, she loses her charm to persuade the sterner sex.

L. L.

PROVIDENCE ITEMS.

Hot, hotter, hottest! For the last week we have panted and perspired by day, and restlessly tossed from side to side at night. The last two Sabbaths the audiences have been in a melting mood, and their fans, if not their feelings, have been vehemently agitated. Pulpit sweats have drenched all sorts of preachers from the calmest Congregationalists to the most boisterous Boanerges who pounds the desk while expounding the Scriptures.

EXCURSIONS AND VACATIONS

are very naturally, and decidedly popular. To the places for summer resort which so abound in our beautiful river and bay, crowded steamers ply every day, — Sundays not accepted, — and many times a day. Societies, civil, and military, religious and infidel, have all gone, or are about to go, down river for "a good time." These good times vary, of course, in many of their features, according to the different characters of the organizations that go to seek them; but the central source of pleasure is always a "shore dinner," as the advertisements say, which, translated into parlance, plainer and more popular, always means a clam dinner. No tract of territory in all the world, of equal size, has so many creeds for head and heart as Rhode Island, but for Rhode Island stomachs, there is one deity universal and supreme, the clam. A pair of clam-shells might far more appropriately hang in our houses of Assembly than does a fish in the hall of the General Court of Massachusetts.

Several of our Sabbath-schools have already enjoyed their annual excursions. Mathewson Street and Power Street have been to Rocky Point. Broadway goes thither to-day. Chestnut Street spent last Thursday delightfully at Halsey Farm.

Scores of our people have already scattered for their summer vacations, not a few going to the country and the mountains, many more going to breathe the atmosphere, and hear the music of the "sounding sea." The fashions set by the people, the priest is not slow to follow. Willett and Carroll have already pitched their tents at the Vineyard. Clark, who, like most eminent men, has a special antipathy to trout, is going this week with a company of fellow conspirators to the Maine woods, to kill off as many of the speckled beauties as he can. Your "own correspondent" has already been permitted a visit to certain picturesque haunts, favorite and familiar, where

"The broad Penobscot come to meet
And mingle with his own bright bay,"

and is going again before many days. Other brethren are to have vacations too, but whither they will go I may not now tell.

But though this is the play-time of the year, the

WORK OF GOD

goes on. The heat of the season has not excluded the fervency of faith and love. A very encouraging degree of interest pervades many of our churches. Penitents still continue to come to the altars of the South Church, and of Trinity. Chestnut Street is improving its main vestry, which will by the end of this week look far better than it ever did before. Sombre hues have heretofore given it a gloomy appearance, but it will now shine with colors light and bright, as well as new and clean.

S.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

CHINA. — Our mission work in China is about one thousand miles from the sea, and is yet in its infancy. The superintendent is Rev. V. C. Hart, who has two associates, Bros. Hall and Ing. Their prospects are cheering. They write to our Mission Rooms: —

"The prospects are brighter than ever before; crowds attend the preaching of God's Word. We now have one full helper, and one student helper who gives great promise. Last Sunday Quarterly Meeting I received two on probation. O that the clouds might break, and the clear sun appear!"

Rev. S. R. J. Hoyt writes, in the *Spirit of Missions*, from Wu Chang, and we wish we had space for his entire letter. We extract the following, which must awaken serious reflection in the minds of all who read it: —

"Is it a hard saying that the Missionary work in China has more to fear from the want of interest taken by the Church, than from the violence of heathen enmity? It is the truth.

"We are gathering in encouraging harvests from the soil we are able to till; but are not permitted to go forward and engage the fields that are offered to us. We are not able to keep pace with our opportunities. For we are too poor to buy; too poor to rent; too poor to pay out of the Mission treasury for the least expensive branch of our work. Did not a kind Providence afford us other resources than the Church affords us, the work at this point would be obliged to cease. But that must never be the case. It does seem that this is too late a day for Churchmen to stop to discuss the advisability of supporting a Mission in China.

"Now is just the time when the whole Church should unite in sustaining this too long, too much neglected part of her work. We have just means enough to keep us here, and not anything left to expend upon our work. The field is white for the harvest, and it cannot be harvested if we are not here; and yet being on the spot, we cannot do the work without the means."

THE NECESSITY OF A FORWARD MOVEMENT. — New fields are opening throughout the heathen world, and the Church is invited to occupy them; but alas, the treasury is empty and in debt, and all that can be done is to stand still — a forward movement cannot be thought of. How long shall this state of things continue? How long? O for a Pentecostal baptism to come upon the Church! With such a baptism the Church will become a missionary Church, and glorious will be her triumphs in all the earth.

PRAYING FOR MISSIONS. — How few pray for missions. One of our Bishops said that during his last entire round of Conferences, he never heard a prayer in public or private, from minister or layman, in which the missionary cause was named. Alas, for us, little do we think and feel for missions. They do not lie near the heart. If they occupied that place in our affections they should, we should remember them in all our prayers, and cease not to labor in every possible way for their success and triumph. That which lies near the heart, we do not forget in prayer.

TRACTS FOR THE SOUTH.

Dr. Reid has been South, and one of the results of his visit is a call on the Tract Society to furnish some new tracts on the "great secession of 1844," on "Church Stealing," and on kindred subjects. This call is indorsed by Dr. Fuller, the Editor of our paper at Atlanta.

Now, as Editor of Tracts, I should be very glad to approve and recommend the publication of any well-written tracts which our representative men at the South may consider suited to their wants, and I am quite sure the Tract Society would freely donate such tracts, when published, for gratuitous circulation. The Society has never yet refused to grant any request from the South which it had the power to gratify. But in this case there are difficulties which our brethren in that field alone can remove.

1. Brethren from the South differ in opinion as to what is wanted. I have conversed with several of our preachers from different sections on tracts for the South, and scarcely two of them agreed as to the needs of the people there; and within a week a distinguished layman of large observation was very positive that a tract on "Church Stealing," as suggested by Drs. Reid and Fuller, would do harm, and not good. Now, in the presence of these opposite opinions among brethren who labor in that field, what can we do here in New York?

2. If brethren in the South were agreed as to the exact wants of our churches there, I do not see how writers in the North could write such tracts as would meet the case. Polemical tracts must be written so as to correspond to the standpoints of the parties to be enlightened, and to meet the peculiar phases of thought current among them. For example, a tract on the great secession, written from a New England standpoint, and for the information of New England people, would contain a treatment of that question entirely unsuited to the needs of our Church in the South at this juncture. If I am right in this view it follows that the tracts now needed in the South should be written by brethren on the ground, and therefore familiar with Southern thought and feeling. I shall be most happy to examine the tracts so prepared, and to recommend such of them as I can approve to the Book Agents for publication. There is but one feeling in our Tract Society on this question, and that is, a desire to do all that can be consistently done to build up our work in the South.

DANIEL WISE,

Editor Tract Publications.

Our Social Meeting.

This meeting, it being hot weather, may be of the gossipy sort. A brother at Mt. Vernon, Me., talks of —

THE OLD TIMES.

I have been much interested in a communication from Rev. C. C. Mason, on the labors and experiences of the early Methodist ministers in Maine. Nearly all the old landmarks have passed away. Soon all the early preachers of a free and full salvation will be gone, and with whom the last chance to hear of those thrilling and interesting experiences through which they passed. Fathers Wentworth and Cunner have gone to their reward. To-day I would rather have the copyright of an honest, faithful life of John Cunner, than a good farm. In one of the last talks I had with him, he told me of his labors in the back settlements of Maine, with very small remuneration, with a large family on his hands, and from whom he was absent a great part of the time. He told me with the tears coursing down his furrowed cheeks, that those days of toil and privation, of horse-back riding and footpaths, of hard fare and home-made clothes, were the best days of all his life. That the Master went with him from place to place, and gave him seals of his ministry in greater numbers than he

dared to hope for; that in the course of his ministry he had baptized more than eight hundred. Let us hear from the pioneers. We are looking for a rare treat from "Camp-meeting John Allen," when he returns from the Salt Lake Camp-meeting. Don't let us be disappointed, Bro. Allen. Perhaps if we were to hear the history of the early Methodist itinerants we might learn the secret of the wonderful successes which attended their labors.

A friend writes a good word of the school now conducted by the late Principal of the Providence Conference Seminary: —

CHAMBERLAIN INSTITUTE AND FEMALE COLLEGE, situated in Randolph, Western New York, has just completed its school year. Your parish being the world, a few lines from some of your friends in this quarter would probably be not unacceptable to you. The anniversary exercises were introduced on Sunday morning by a sermon from Rev. C. H. Payne, D. D., of Philadelphia; text, Dan. vi. 3; theme, "Daniel the Uncompromising Character." It was the story of a noble life, most nobly set forth, eminently apposite to the occasion. A large audience will remember it as one of the most grand, thrilling sermons of a life-time.

During Monday and Tuesday, the various class examinations took place in the presence of the Examining Committee, and a large number of visitors. That they were creditable, may be inferred from the Committee's report, which placed but one class below the grade "good," and put very many as "excellent." Thirty-five classes were examined. On Monday evening Dr. Payne delivered, in the presence of the Neosophic Society his lecture, "Qualities that Win." Strong in its basis of sound wisdom, clear-cut and polished in its finish, earnest and eloquent in its delivery, it was a gem. It met the high expectation raised by his sermon of the day previous. Greater praise needs not to be given.

On Tuesday evening, Rev. Edward Anderson, of Jamestown, N. Y., delivered an interesting address, well spiced with wit and anecdote on the subject, "Man, the Model and the Artist."

With Wednesday, came the students' exhibition. Seventeen participated. Four young ladies graduated in the classical course; one, in the literary and scientific; one, in the musical. One young gentleman completed the college preparatory course, and several the commercial course. Six, also, have graduated in gymnastics. A number of the articles were very meritorious, being fresh and spirited, and evincing a depth of thought not always seen on such occasions. The exhibition, as a whole, was a source of honorable gratification to the friends of the institution. The Stubbs prize, for excellence in composition, was awarded to Miss Martha Angle; the Principal's prizes for excellence in Botany, to Misses Martha Angle and Mary Helmes, both members of the graduating class. In the evening a large assemblage of students and friends passed a few hours in pleasant reunion and social intercourse. The term closed with the usual chapel exercise this morning.

Thus has ended the first academic year of the new administration. A hasty glance would reveal many marks of improvement since Prof. Edwards assumed the charge of the school. A better system, and a more thorough classification have been introduced, a larger and more permanent patronage from abroad has been secured, and a larger sum — about \$6,000 — spent for the furnishings of the school and boarding-hall, and the beautifying of the grounds.

The most important item of general interest is the settlement, early in the year, of the Chamberlain estate. It will be remembered that this case has been before the courts for some time, and that at different times different decisions have been reached. By this last and final decision of the Supreme Court, Chamberlain Institute receives about \$60,000 endowment. This, with the fine boarding-hall, and its other property, places the school on a firm financial basis. The year, on the whole, then, has been a decided success. The prospects for next year are very flattering. If the signs fail not, the school will be filled to overflowing next term. So may it be! And may the Institute, with its increased facilities for instruction, be but just entering upon a course of great usefulness.

This appropriate hymn is from Otis E. Thayer: —

BLEST IN CHRIST.

I walked the earth distressed,
With a great want oppressed;
My spirit found no rest.

"Lo, heres," "lo, theres," I sought,
But this was all for naught,
Anguish alone it brought.

I wandered for awhile
In the paths that so defile —
O how Satan doth beguile!

But, at length, one precious day,
I heard the Saviour say:
"Here, soul, I am the Way."

I listened, and obeyed,
Then believing I prayed,
And God His power displayed.

Sweetly on me He smiled,
And owned me as His child;
My God was reconciled!

Now, blest in Christ I rest indeed;
His grace supplies my every need,
In "pastures green" He still doth lead.

With heavenly food my soul is fed,
Satan from my soul has fled,
Because the Son of God has bled,
And is to-day my living Head.

A brother sends this note on the —

PARABLE OF THE RICH MAN AND LAZARUS.

Those who wish to escape the usual inferences from

this parable concerning the future life, interpret it as an allegory representing the relation and condition of the Jews and Gentiles. Trench recognizes the possibility of such an interpretation. But if this was Christ's intention, neither the Universalist nor the Annihilationist gain anything thereby. For all of our Lord's parables have their foundation in fact, or that which might be fact. The parable of the draw-net could have no meaning, unless it be true that men do gather fish and draw them to shore with nets. Nor could the parable of the "Ten Virgins" be understood except from the real bridal procession and marriage ceremony upon which it is based.

If this narration of the Rich Man and Lazarus be an allegorical representation of Jewish history, Christ has gone beyond death for his figures; and his figures must be drawn from what are the real experiences of those who have died, and are in torments, or in Abraham's bosom.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

MOWING OFF THE LEAVES OF STRAWBERRIES.—Much has been written in regard to the best mode of cultivating strawberries, and there is still a wide difference of opinion, even among the best growers. We propose to give a bit of our experience in raising this fruit, and let our readers take it for what it is worth.

In the spring of 1869 we set out a patch of strawberries, perhaps an eighth of an acre, with two varieties, Hovey's Seedling and Brighton Pine. The land was well dressed with horse manure, at the rate of twenty cords to the acre, and the plants set in rows four feet apart, and six inches apart in the row. The season was favorable for their growth, and they made too many runners, and so the plants were rather too thick in the beds the next season for the best success. In the fall we covered the bed with evergreen boughs, such as we always use when we can get them, in preference to anything else. The second year, after we had taken off a large crop of fruit, and just as the severe drouth set in, we had all the leaves mowed and raked off. Our orders were not to leave a whole leaf on the bed.

After this was done, the walks, some fifteen inches wide, were cut out and turned under with a spade, and the beds weeded, and then left to take care of themselves. We were away during the month of August, and supposed, on account of the severity of the drouth, the plants would perish; but on our return in September, found them green and flourishing. In the fall they were weeded, and covered again with boughs, and the last spring they came out looking splendidly, while many of my neighbors nearly failed with the plants they had set the spring before. They continued to look well, and gave a very large yield of fruit, affording a bushel and a half in a single day. All who saw them, and knew the facts, were astonished at the result. They are to be treated in a somewhat similar manner again, except that some manure is to be dug in where the paths were this season, and the plants be allowed to run over those spaces, and new paths or walks cut out where the beds now are, or were. This work we do just as soon as our crop is all off. During all this time, this bed has had no extra care, it being treated as a field-crop, and it has cost but little to produce the fruit.

My plan, heretofore, has been that practised at Belmont, to plough the vines under after they had given one crop. One of the strongest reasons urged in favor of this plan is that the ground becomes very full of weeds, if left year after year. We have found no difficulty in this respect. Of course, they need to be weeded, and so do most other crops. If my plan will prove as successful in all cases as it has with me, surely it should be extensively adopted by those who own but a small patch of ground. It is urged by some that this crop soon exhausts the elements in the soil necessary to its best success, and so needs to be changed to other locations. This is true in a measure, but this objection can be overcome, to a great degree, by supplying that nutriment that the plants need. Ashes, bone dust, superphosphate, guano, or, better than all, except the ashes, well-rotted horse manure, will do the business. Where one has plenty of land, and can change about this crop from field to field, it may be as well to do so, though we know that our friends at Concord have had the highest success with strawberries by the acre, where they have adopted the plan of mowing off the tops as we have done.

After all, we are obliged to confess that it is contrary to a long established theory that plants of any kind do well where all the leaves have been taken off, and we have frequently said that we might as well expect an animal to live and flourish after his lungs had been removed; but facts are stubborn things, and we give our experience. The proof of the thing was before the

eyes of many. We hope some of our readers may be induced to try the experiment, and report the result.

STRAWBERRIES.—The best growers for the market always mulch their plants. Straw, salt hay, or leaves make a good mulch, laid down with boards or poles, but the best mulch of all is new-mown grass. It keeps its place, and appears to fertilize, as well as mulch the berries. The system is by far the most economical, as it saves working in the spring, prevents the growth of weeds, produces berries of the largest size, that can be picked perfectly clean for the market. Knox, the largest strawberry-grower in the United States, mulches all his berries, and this is one reason why they always bring so high a price in the market. Where this has been done the present spring, compare the plants with those where the mulch has not been used, and its advantages are apparent. The growth is twice as large. — *Vineland Weekly.*

WORK FOR THE SEASON.—*Haying* should be finished up now just as soon as possible, for much grass is injured every season by being allowed to stand too long. Even meadow grass is no exception to the rule.

Corn should now be hoed for the last time. If it is possible, put a handful of ashes around the plants before hoeing.

Weeding.—All this work that is to be done by hand, should be faithfully performed, and before the weeds become large.

Rye, and other grain should be secured in ample season. Grain is better when cut rather early.

Corn Fodder, as soon as large enough, should be fed to cows giving milk.

Grapevines will need attention. If mildew appears, use sulphur. Pinch in the laterals, and not let them make too much wood.

Turnips should now be sown. It is late for anything but the flat turnip. The purple-top strap-leaf is a good sort.

The Flower Garden will need attention. Soon after the pinks have flowered, layer them, and secure a good stock for next year. Keep out all weeds. Pinch in such plants as should grow bushy. Keep the ground stirred about the plants, especially if the weather be dry. If any plants fail to flourish, use a little liquid manure about them. Send a bouquet to a sick friend or neighbor once in a while, or even to a well friend. Flowers were made to enjoy.

Obituaries.

REV. DANIEL E. CHAPIN died in Worcester, May 15, 1871, aged 56 years and 10 months.

He was born in Wilbraham, and married Miss Betsey Hancock of the same place. Of their five children, four still live; one, Lucius D., died in the army—a private in First Heavy Artillery, Co. M. Wounded in the battle at Spottsylvania, his father was with him when dying, and brought him to Worcester for burial.

Bro. Chapin experienced religion, and joined the Methodist Episcopal Church when 23 years of age. He very soon received license to preach, and joined the New England Conference at its session in Westfield, July, 1844. His appointments were as follows: Colerain, 1844; Jenksville, 1845-46; Three Rivers, 1847-48; Blandford, 1849-50; Webster, 1851-52; Worcester, Park Street, 1853-54; Lowell, St. Paul's, 1855; Boston, Meridian Street, 1856-57; Westfield, 1858-59; supernumerary, 1860; Boston, North Russell Street, 1861-62; Worcester, Park Street, 1863-64; Oxford, 1865-66-67; Waltham, 1868-69; supernumerary, 1870; superannuated, 1871. He was delegate to the General Conference in 1860. He was elected to the State Convention from Webster in 1852, and to the House of Representatives in 1853 from Worcester.

In almost all of his stations souls were converted. The greatest apparent results were in East Boston, where he left 125 on probation, having previously received many into the Church. The beautiful church at Oxford was built during his term there. The labor and care connected with this work was thought by him to have laid the foundation of the disease by which he was brought to the grave. At the end of his first year at Waltham, he had his first serious illness; but hoping to recover, he ventured upon another year's work, and continued till near its close. He then ceased his labors, and went to East Brookfield, till August last, when he came to his house in this city to rest and to die.

Bro. Chapin was a man of remarkable health.—never sick so as not to be able to rise from his bed and walk for thirty years. The toll in early life laid a good foundation for his subsequent vigor. He had strong mental powers, and native force of mind. His preparation for the ministry was limited. His acquirements were chiefly subsequent to his entrance upon his office. He was a self-made man. He made preparation for the pulpit weekly. His discourses were solid, instructive, often impressive, and always his own. He was a bold and fearless preacher; preached what he believed, and he believed strongly. He was very firm and determined in his purposes, yet a modest man, free from pretension and vain boasting. He was deeply interested in the great reforms of his time. The cause of temperance and human freedom were specially dear to him. He sought to promote all the great interests of the flock committed to his care, and save the souls that waited upon his ministry. He was a good and faithful pastor.

He began his ministry in humble stations, but rose to those of great importance, filling several of the best in the Conference creditably to himself, satisfactorily to his brethren, and usefully to the Church. In all places he made strong friends. Like most influential men, he was positive and tenacious in his opinions. His judgment was not always in accordance with others, but he ever aimed to do right, to please God, and save men. By a pious and devout life he enforced the doctrines he preached. To a large degree he succeeded in accomplishing the work of a true and faithful minister of the Lord Jesus.

His last days of weakness were specially marked with a tender, humble, forgiving, and loving spirit. He tearfully spoke of his own imperfections, renounced all merit and confidence in himself, and looked hopefully and trustfully to the Lord Jesus for all his consolation and all his salvation. The manner of his death prevented his making any remarks which it would be profitable to repeat. He had, however, frequently conversed

with his friends upon his hopes and prospects. To his wife he recently said, "I shall soon leave you, but I expect to go to a better place than this." To the writer he said: "I have no fear to die; I am all right. I think I shall go to heaven; but for my family, my wife and children, I should like to live. I suppose they will miss me." In view of his great mental debility, to Bro. McCurdy, he said: "I am living on my past faith. I am weak in mind now, but I settled the question of the truth of the Gospel when I was well." His relation to the Conference was very dear to him. He had cherished the hope of attending the last session till near the end of the year, but being feeble, he sadly gave up the purpose, and sent his last and affectionate words of regret and confidence. "Tell the preachers that I love them, and desire to see them again, but am too feeble to go, and shall probably meet them here no more." A prophecy, alas, too true! But we trust that his widow, and children, and brethren, will all meet him again on the eternal shore. L. CROWELL.

Worcester, July 1.

Died, in Rockford, Ill., June 17, 1871, MARY ANN, the beloved wife of Rev. R. Donkersley, of the Providence Conference, after a long and painful affliction, borne with exemplary patience and fortitude.

Sister Donkersley, whose maiden name was Dyson, was born at Golear, Yorkshire, Eng. In her 17th year she was clearly and soundly converted to God, and became a member of the Wesleyan Church. On the 28th of May, 1842, she was united in marriage to Bro. Donkersley, then a local preacher in the same Church. Eleven days after their marriage they sailed for the United States, which became to them, as it has to many others, the glory of all lands. Though coming to this country for purposes of business, the door into the ministry soon providentially opened to them, and in January, 1843, Sister Donkersley accompanied her husband to his first appointment, a supply, at Wapping, within the bounds of the Providence Conference.

From that time, for more than a quarter of a century, she shared with him the pleasures and the toils of the ministry. My acquaintance commenced with them in the year 1844, and continued till their removal to the West. Sister Donkersley was not demonstrative in reference to her spiritual life, but seemed to move on with an even step, as if Christian duty and privilege were matters no longer in debate. Her place of power was in her home. Diligent, prudent, and economical, she left her husband leisure for those ministerial and literary labors in which he took so much delight. Sharing his views as to the value of education, she denied herself many luxuries, so as to furnish from their (often scanty) salary means for the education of their children, one of whom, now the wife of Prof. Mattison, of Ill., took a foremost place among the graduates of the Seminary at East Greenwich, and also as a teacher at Carlisle, Pa.

But Sister Donkersley has finished her work. Her children rise up and call her blessed; her husband, also, and he praiseth her; while many of the friends in the churches which they served cherish a high regard for her memory. God bless our afflicted and lonely brother, will be responded to both by the churches and the Conference of which he is still a member. J. MATHER.

"To live would be Christ; but to die would be gain."

The above was very clearly illustrated in the life and death of MARTHA J., daughter of Asa and Betsey Stephens, of Unity, formerly of Troy, Me.

Martha was remarkable in her childhood and youth for simplicity and sincerity of character—never embarrassed in the presence of older Christians or ministers. She seemed to repose the same confidence in them as she did in her parents. She was converted at the age of 10 years. She was uniform in her Christian character. Never inclined to the frivolities of youth, she ever maintained a womanly bearing towards young and old. She was baptized by the writer in December, 1865; died April 26, 1871, aged 20 years and 4 months.

Martha died well, leaving her dying charge to the converts of the revival of the past winter to be faithful, with her pastor, C. E. Knowlton, as also her thanks to friends for their kindnesses during her sickness; and when dying, besought her fond mother, as she wept over her, to give her up and let her go, and then, with a smile upon her countenance, fell asleep in Jesus. P. HIGGINS.

Round Pond, Me.

Departed this life, in Lincolnville, Waldo County, Me., June 23, 1871, HEBEKIAH HEAL, in the 60th year of his age.

In early life, at about 15 years of age, Bro. Heal espoused the cause of the world's Redeemer, and identified himself with the people of God by uniting with the Methodist Episcopal Church in Lincolnville, upon the records of which, for above fifty years, his name stands prominent in almost every year's entry as steward, trustee, or class-leader, etc. He was ever a consistent and worthy member. Unmoved by storms of faction, false doctrines and isms, which occasionally threatened to mar or destroy Church and Christian harmony for a period of over half a century, and as has always invariably been, is now, and ever will be the consequent result of a like faith, he triumphed in the hour of nature's dissolution, and heavenly voices charmed the soul to sweetly rest in the paradise of God. Funeral services were attended by a vast concourse of the friends and fellow-citizens of the deceased on Sunday, June 25. Sermon by the writer, from Rev. xiv. 13. S. M. DUNTON.

Died, in Manchester, N. H., May 11, 1871, PRINEAS S. BEEDE, aged 23 years, 4 months, and 11 days.

Bro. Beede had been an acceptable member of the Methodist Episcopal Church, five years at the time of his death. His sickness was severe and protracted, but the Lord sustained him by His grace till the last. E. A. SMITH.

Died, in Millbury, Mass., June 23, 1871, JOHN MALLALIEU, aged 86 years, 8 months, and 25 days.

Improving his leisure moments from his early youth, he became thoroughly intelligent, and familiar with a wide circle of authors, treasuring up in a retentive memory a vast fund of useful information. Of Huguenot extraction, he was enthusiastic in his interest in the spread of universal liberty, the prosperity of every genuine reform, and the success of all branches of the Church of Christ. Though the child of Methodist parents, he was not converted until he was nearly sixty years of age, when he joined the Methodist Church in Millbury, of which he remained a devoted and faithful member until his death.

For the last seventeen years of his life he was afflicted with total blindness, which he endured with Christian patience. Dying of old age, he was exempt from most of infirmities, and retained the use of memory, reason, and consciousness to the last. In his approach to the valley the Saviour was with him, giving him rest, and comfort, and peace, and heaven was opened to his soul's vision when all was dark on earth. His wife and children, as they gathered about his dying bed, he could not see with those eyes long since devoid of sight, but joyfully he declared that he could see the beautiful land beyond the river.

"Of no distemper, of no blast he died,
But fell like Autumn fruit that mellow long.
Even wondered at because he dropt no sooner;
Fate seemed to wind him up for forty years;
Yet freshly ran he on eight winters more,
Till like a clock worn out with eating time,
The wheels of weary life at last stood still."

But the spirit, renewed with immortal youth, rejoices in the presence of Christ, while the body rests in hope of the hour when all that are in their graves shall come forth.

HERALD CALENDAR.

Maine State Camp-meeting, Aug. 8 to Aug. 15.
 Kennebec Valley Camp-meeting, Richmond, Me.,
 Aug. 8, continuing 8 days.
 Coos Ministerial Association, at Gorham, N. H., Aug.
 15.
 Yarmouthport Camp-meeting, Aug. 15, to continue
 ten days.
 Vineyard Camp-meeting, Aug. 21.
 Sterling Camp-meeting, Aug. 21.
 Kennebec Camp-meeting, Aug. 22, continuing over
 the following Sabbath.
 Hamilton Camp-meeting, Aug. 22, to be held 8 days.
 Empire Grove Camp-meeting, East Poland, Aug. 22.
 Willimantic Camp-meeting, Aug. 24.
 Hedding Camp-meeting, Aug. 28, to continue over
 the Sabbath.
 Springfield District Camp-meeting, at Hatfield, Aug.
 28.
 Livermore Camp-meeting, Aug. 29.
 Rockland District Camp-meeting, at South Windsor,
 Sept. 4-5.
 Bath, N. H., Camp-meeting, Sept. 4.
 Stark Camp-meeting, Sept. 11.

ROUND LAKE NATIONAL CAMP-MEETING.

This meeting exceeded if possible any of the others. There were about five hundred tents, and one hundred and forty cottages, and all filled; many sleeping in the Tabernacle and the meeting tents. The people came from all directions, night and day; still there was the most perfect order. Everybody seemed to feel the influence of the Divine presence that was so preeminently present.

THE PREACHING

exceeded all former occasions. Every man, aided by the power of the Holy Ghost, seemed to exceed himself. Beside, there was so much faith and interest in the congregation that the preacher must go beyond all common circumstances. There was a common cry among ministers and people for entire sanctification, and they all went forward together; and some of the most violent opposers were induced to give up their prejudices and go into the cleansing flood. One poor man, after receiving the mighty baptism, cried out in the sentiment of many more, "Why have I opposed it so long? How sorry I am."

THE UNCONVERTED,

seeing such a deep interest for holiness, were led to go forward and cry for mercy; and many will date their experience of pardon to that meeting. Some twenty-three souls were converted on Sunday, at a meeting held by Dr. Boardman, at the Fountain Square, kneeling at a box on which they afterwards stood and confessed what God had done for them.

THE CHILDREN'S MEETINGS,

at half past 1, in the Tabernacle, by Mrs. Inskip, were times of power, and much profit. Many dear children were saved; among the rest a poor Catholic girl, that would come to the meeting against the wishes of her parents. She requested prayers for them, and we trust she will be the means of leading them to Christ.

THE SABBATH

was, indeed, a mighty day, and all unnecessary work was done on the preparation day, and no cars were permitted to run. Although there were so many people, still they were all orderly, and we trust profited. The love-feast in the morning was a perfect Niagara of spirituality and power; on, on, on the testimonies flowed, and many would rise and speak at once. It was most glorious indeed to see how God was blessing so many of his dear saints. Three hundred and seventy-five were reported as having testified for Jesus, and yet multitudes more arose and declared they were anxious to tell the mighty blessings God was so freely bestowing.

Practical and experimental theology, it seems to me, can be best learned at the feet of these men and women of God, while for ten days they expound the Scriptures in the light of their own blessed experience. Then there is such a heavenly sweetness in their testimony, that it melts the heart while it enlightens the mind. Let the lovers of holiness see to it that all the students in our theological seminaries be present at these national meetings, and they will catch the holy fire, and preach with such power as never before. It is the best school for young ministers I

know in this line; there is such a vast variety of experience, exposition, and testimony that it must carry conviction to all who hear it. One Presiding Elder who had taken no part, said, before he went away, that "he could not stop upon the ground another day without wheeling into line."

MIGHTY BAPTISMS.

There were times of especial power when it seemed as though every man was brought into personal contact with the Divine presence, when the light of God pierced every heart and soul. None will forget those gracious visitations of the mighty God. Baptists, Presbyterians, Friends, and others, were alike blessed and gloried in this full salvation. It was refreshing to hear a Presbyterian lady quoting for her testimony a part of the Westminster Catechism, which she was requested to repeat, and this showed that they did believe as we do on this one point.

UNION CAMP-MEETING.

It was decided to hold a camp-meeting next year that should include Methodists, Baptists, Congregationalists, Presbyterians, Friends, and others. Ministers of different churches delivered testimonies on Thursday afternoon, and the meeting closed with a glorious sacramental service. May God bring the mighty masses on that ground to the heavenly reunion.

The Secular World.

WHAT IS THE NEWS?

Domestic.

The great event of the past week was the Irish riot in New York on the 12th, the day on which Orangemen celebrated the Battle of the Boyne. It will be remembered that last year, on a similar occasion, the Orangemen were attacked by Irish Catholics at Elm Grove, and a number of persons killed. This year the Catholics vowed the Orangemen should not be permitted to celebrate; and the Superintendent of Police, Kelso, issued an order forbidding any parade. This roused the country; and Gov. Hoffman was compelled to revoke Kelso's order. He promised the Orangemen military and police protection. Accordingly, on the morning of the 12th, the streets of New York presented a novel and warlike appearance. Soldiers in fatigue uniforms were seen hastening in every direction to report for duty at the armories of their regiments. Mounted policemen patrolled the streets. Heavy squads of policemen moving to designated points in the city. All the regulars at Governor's Island, Forts Hamilton, Schuyler, and other forts in this vicinity, were placed under arms, and ordered to hold themselves in readiness. The 1st, 5th, 6th, 7th, 9th, 11th, 22d, 71st, and 84th regiments of the National Guard assembled at their armories.

General Shaler and staff arrived at the police central office, where the headquarters were during the day. Governor Hoffman and staff, established their headquarters at the Clarendon House. A battery of United States artillery was brought over from Governor's Island and landed in the Park, near Castle Garden. Several batteries of mounted howitzers from the Navy Yard were placed upon the tugs of the harbor police, lying opposite 27th Street, in the East River. A detachment of United States marines were placed on a tug, and awaited orders from the arsenal, corner of 35th Street and 7th Avenue. Colonel James Crevey in command. One hundred and thirty thousand rounds of ammunition, for small arms, were issued, and 160 rounds of canister for twelve-pound field-pieces. Large quantities were also issued from other arsenals. In the vicinity of Hibernia Hall very few persons had made their appearance early in the morning. In front of 14 Spring Street an effigy of a man trimmed with orange

colors was suspended to a telegraph pole, and was cut down by order of Captain Walsh, of the 14th Precinct.

The men in the marble and stone yards along the East River, nearly all left their work. The Irish Catholic laborers on the boulevards suspended work, and marched down town in a body.

About half-past two the Orangemen formed on 29th Street, below 8th Avenue, and at the same time, the 22d Regiment, under Colonel Porter, marched past and formed a line on 8th Avenue, where they loaded with ball and cartridges. Next came the 6th Regiment, which took up a position to the north of 22d Street. The police were on the east side of the street, and the military on the west. They presented a very small appearance, and did not number over 200. They had two banners, one the stars and stripes, another banner bearing a picture of William of Orange on horseback, and a small one with the inscription, "American freemen, fall in." After waiting some time for a band of music, it at last arrived, and the line was formed. About this time the police stationed on the other side of the street made a rush on the mob, and it was feared that a general row would take place.

It was quieted, and at 3 o'clock the signal for starting was given. The procession started, and was twice attacked by rioters, who were quickly put to flight by the police. A large number of rioters were clubbed and taken prisoners. At 26th Street, the 9th Regiment charged the mob with fixed bayonets. Several persons were killed and wounded, among them one woman. Capt. Spencer, of the 9th, was killed by his own men while firing a volley into the rioters. Lieutenant Page of the 9th Regiment, and advertising agent of the Grand Opera House, was mortally wounded.

Between 25th and 26th Streets, the mob fired three shots at the procession. The military returned the fire, killing 8 and wounding 13. Two boys and a lady were shot. Sixteen citizens and three soldiers were killed coming down the Avenue. At the corner of 23d Street the 84th Regiment fired upon the mob, killing and wounding 12. One policeman was shot dead.

When the Orangemen were opposite 24th street, the column halted for a moment, and immediately after the halt was fired upon from the upper story of a brick building at the northeast corner. Simultaneously shots were fired at the 6th Regiment from 25th Street, on the same side of the street. The 84th Regiment received the first shot, and in the confusion of the moment many of the men aimed at the windows as if expecting orders to fire. In an instant one gun was discharged, and then followed an irregular volley along the line of the 6th, 9th and 84th Regiments, a few men loading and firing a second time. So sudden was the occurrence that the officers were taken by surprise, and as soon as possible rushed among the men to stop the firing. The firing of the 84th Regiment was chiefly directed at the upper part of the house where the attack came, but the sidewalk was swept also. As soon as the smoke cleared, 9 bodies, one of them that of a woman, were seen lying extended, and still upon the pavement in front of a house, the right wing of the regiment being advanced about 25 yards beyond 24th Street. The men in that part of the line fired across the sidewalks at the southeast corner of that street, and the Avenue. The situation at the crossing of 24th Street was terrible. Before the eyes of all, there lay 11 prostrate bodies, and two or three of them were piled as they had fallen dead. A woman was stretched across a dead man. A man with a fearful wound in his head, which was covered with blood, writhed in agony, and then slowly crept to a door-step, and feebly strove to raise himself upon it, presenting as he did so a

full view of the ghastly features. Women appeared at the windows making signs of anguish and bewilderment, looking alternately at the troops and police. The surgeon of one of the regiments came with commendable promptitude to attend the wounded. At last, when the mob had been driven far back on the side streets, the work of removing the dead and wounded began, and the column remained at halt. General Varien, indignant at the action of the 84th Regiment in firing without orders, ordered it to the rear, and brought up one-half of the ninth to take its place at the left of the Orangemen. The procession then moved on. The passion of the mob appeared to have greatly subsided. The sidewalks were lined with people. The windows of many houses were crowded, and at many points working-men in large numbers suspended their labors to witness the procession, but they were all silent.

Colonel Fisk was at the head of his regiment, and was wounded early in the affray, under the following circumstances: The colonel was with his regiment during the morning. About one o'clock he went to see Governor Hoffman about running the Pavana ferry-boats. He returned about 2.30 o'clock, and took command of his regiment. When the collision at 24th Street took place, and while he was in the act of giving an order, he was struck with a club, and one of his ankles broken. He was at once removed to a private residence on 25th Street, and attended by Drs. Pollard and Thompson. Subsequently he was removed to his own residence.

Just before the Orange procession formed, 300 Hibernians, all armed, with a loud cheer, took possession of 29th Street, immediately opposite the police, who stood quietly waiting for orders. When the orders came, the street was cleared in two minutes. One detachment marched quickly down 29th Street toward 7th Avenue, and two others marched, one up and one down 8th Avenue, and the Hibernians dispersed. No shots were fired, but clubs were freely used. In an instant the streets were empty, every shop had its shutters up, and nothing but policemen were in sight, with the exception of an intrepid photographer who adjusted his apparatus in view of the row.

General Shaler at first ordered the Orangemen not to bear banners, but finally told them to carry what they pleased. The Orangemen then gave three cheers for Governor Randolph, of New Jersey, and three more for the stars and stripes. The master then exhorted the brothers to keep the peace, maintain their dignity, and on no account retaliate for blows or insults. While on the march, any brother behaving disorderly would be expelled from the order. The question then arose whether ladies should join the procession in carriages. The ladies were not afraid, but finally concluded to go home and wait the result. One brother was pointed out as well known to the Roman Catholics, and he was requested not to go out, for if he did there would surely be a riot. Thomas Bennett then offered a prayer for Divine protection on this great day.

The procession broke up in 4th Avenue, opposite Cooper Institute. The Orangemen put their badges and regalia in their pockets, and mingling in with the crowd, quietly dispersed. The police took charge of the Orange banners.

The streets in the neighborhood of the morgue at Bellevue Hospital were next morning densely crowded with interested and curious spectators, many of them in quest of their friends, but by far the larger portion impelled by a morbid desire to see the maimed and bloody bodies of the victims of yesterday's rioting. The number of corpses in the morgue this morning were twenty-six, and of these twenty were identified, and permits given by Coroner Young for their removal. The other six still remain. The bodies lay in

coffins which were placed in rows along the yard attached to the dead-house, and the crowd was allowed to pass round to see if any of the dead were friends. About 7,000 persons must have passed before 12 o'clock, and when any of the spectators discovered among the dead one dear to them, a loved parent, or husband, or son, the shrieks which rent the air pierced to the hearts of the other lookers-on who were more fortunate in having no one among that long row of upturned faces whose loss they should mourn. Occasionally a poor sorrow-stricken wife would throw herself on the coffin which held the remains of her husband, and cry and moan as if her heart would break.

The Commercial Advertiser says the number of persons killed and wounded will never be known with accuracy. To this day we do not know how many fell victims to the draft riots of 1863. Only those who were unable to get away were left on the scene of the conflict. Many of the latter were stealthily removed by friends, and the place of their seclusion carefully concealed. We can only judge of the number wounded from the proportion of severe cases, such as are found in the several hospitals. It would not be at all surprising if the casualties all told footed up 500 men.

To give some idea of the fierce brutality of the mob, these incidents are related in the papers.

A Newark lad while riding on top of an omnibus yesterday, displayed an orange handkerchief. A shot from a pistol struck him, and he fell from the stage dead. The following is a correct account of the killing of a woman and a little girl, supposed to have been Mrs. York and her daughter, as given by an eye-witness: I was standing looking at the procession and crowd, and there was a great deal of excitement. Directly I saw a woman waving her handkerchief to the Orange-men, and I thought she was very imprudent, or had more courage than women generally have. Just at that moment, while she was in the act of waving her handkerchief, a burly ruffian stepped up to her, and placing the muzzle of his pistol to her ear, fired, and she fell dead. He then turned round, and deliberately cocking his pistol fired a bullet into the little girl, and she fell. I think the little girl must have been 12 or 13 years of age.

France. Thiers promises that the capital shall be removed to Paris after the recess in October. The weather is excessively hot in Paris, and a number of cases of sunstroke have been reported. The Bishop of Tours, Guibertz, has been appointed to the vacant archbishopric of Paris, M. de la Motte Dupanloup having declined the office. General Paladine has been appointed commandant of the fourteenth military division of France. The Journal Official again pronounces the alleged letter of Thiers to the Pope a forgery. Two hundred prisoners were arrested in the Montreux quarter alone last week.

Miscellaneous. "Tad" Lincoln died in Chicago on Saturday morning, at the age of 18, of dropsy of the heart.

The formal opening of the Portland and Rochester Railroad took place at Rochester, N. H., on the 11th. It was a lively time, and a large number of distinguished guests were present.

A band of negro outlaws attacked a sheriff and his posse in Robeson County, N. C., on the 11th, killing three, and wounding several. A regular pitched battle was fought, but it is thought none of the assailants were killed. The country is aroused, and determined to exterminate the gang.

A scouting party from Camp McDowell has just returned, having killed six Indians, and recaptured one hundred and fifty head of cattle. This is the way the United States civilizes the red man. They have a different method in Canada.

A terrible hurricane recently visited the district of Surat, India, destroying the nutmeg and other crops, and causing damage to the extent of over £500,000.

The new French loan is highly successful in Paris, and large amounts of it will be taken in Berlin.

The refusal of Turkey to receive the Greek Ambassador caused great excitement in Athens.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure. Feb. 2, 2nd cow.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

July 15, 1871.

GOLD.—1.12 1/2 @ 1.12 3/4.
FLOUR.—Superfine, \$5.00 @ 5.50; extra, \$6.00 @ \$6.50; Michigan, \$6.75 @ \$7.00; St. Louis, \$7.00 @ \$7.50; Southern Flour, \$6.50 @ 10.50.
Southern and Western Yellow Corn, 80 @ 81 cents; Western Mixed, 78 @ 79c. bushel.
OATS.—65 @ 70c. bushel. Shorts, \$22.50 @ 23.00 per ton. RYE.—\$1.10 @ 1.12 per bushel.
SEED.—Timothy, Herd's Grass, \$4.00 @ 4.50; Red Top, \$6.35 @ 6.50 per sack; R. I. Bent, \$3.00 per bushel; Clover, 11 @ 12c. per lb.
NEW APPLES.—\$3.00 @ 4.00 per bbl.
PORK.—\$18.00 @ 19.00; Lard, 10 1/2 @ 11c.; Hams 12 @ 13c.
BUTTER.—25 @ 27c.
CHEESE.—Factory, 11 @ 12c.; Dairy, 6 @ 12c.
EGGS.—18 @ 19 cents per doz.
DRYED APPLES.—5 @ 9c. per lb.
HAY.—Eastern pressed, \$22.00 @ 22.50 per ton, as to quality.
POTATOES.—\$4.00 per bbl.
SWEET POTATOES.—Out of the Market.
BEANS.—Extra Peas, \$2.75; medium, \$2.00 @ 2.12; common, \$1.50 @ 1.62.
LEMONS.—\$4.00 @ 4.25 per box.
ORANGES.—\$5.00 @ 6.00 per box.
ONIONS.—\$5.00 per barrel.
CARROTS.—\$4.00 for 12 bunches.
TURNIPS.—\$1.50 per bushel.
CABBAGE.—\$10.00 @ 12.00 per hundred.
GREEN PEAS.—\$4.00 per bbl.
RHUBARB.—\$1.00 per cwt.
CUCUMBERS.—\$6.00 per hundred.
REMARKS.—Flour market remains dull, and range lower by 50c. bbl. on ordinary grades. Seed business is starting up. Red Top advanced 25 @ 50c. per sack. Clover Seed nearly a cent higher. Only new Apples in market. Butter remains unchanged. Pork, price steady.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 2,807; Sheep and Lambs, 8,880; Swine, 7,600; number of Western Cattle, 2,883; Eastern Cattle, 10; Working Oxen and Northern Cattle, 75. Cattle left over last week, 1,150.
PRICES. Beef Cattle.—Extra, \$10.25 @ 10.50; first quality, \$9.75 @ 10.00; second quality, \$9.00 @ 9.25; third quality, \$8.50 @ 8.75; poorest grades, \$8.00 @ 8.25. Working Oxen. Light supply in Market. We quote Extra, \$25 @ 27; ordinary, \$19 @ 20 per pair.
Milk Cows. Extra, \$15 @ 16; ordinary, \$10 @ 12. Store Cows, \$15 @ 16 per head. Prices of Milch Cows depend much upon the quality of the purchaser. Most of those in Market were of an ordinary grade. But a few Fancy Breeds in Market.
Sheep and Lambs. Extra and select lots, \$4.50 @ 5.00 per head; ordinary, \$4.00 @ 4.50 per head, or from 5 to 6 cents per lb. Lambs, \$3.50 @ 4.00 per head, or from 5 to 6 cents per lb.
Store Cows. Western—wholesale, 6 @ 6 1/2 cents per pound; retail, 6 @ 8 cents per pound. Columbia County Spring Pigs—wholesale, 8 @ 9 cents per lb.; retail, 8 @ 10 cents per lb. Canada Pigs—wholesale, 8 @ 9 cents per lb.; retail, 8 @ 10 cents per lb. Fat Hogs—7.00 @ 7.50 at Market. Prices 5 @ 6 1/2 cents per lb.
REMARKS.—The supply this week from the West was large, and the quality full as good as that of last week. Cattle were bought at Albany for less money than they were last week. Prices have fallen off one quarter of a cent upon all grades. The trade has been quick. There were but a few lots of the poorer grades of Bevers, most of them being of a fair quality, and but a few Texas Cattle among them. There were but a few Cattle from Maine, most of which were thin of flesh, and sold for workers. Last week there were quite a lot of Cattle sold to parties to take to Portland markets.

Methodist Book Depository.

Money Letters Received from July 10 to July 15.
S. D. Brown, John M. Brown, L. H. Beale, George W. Buxzell, F. A. Bradman, S. S. Beale, W. Bryant, Geo. Canham, E. W. Culver, M. S. Chase, Robert Clark, W. F. Culver, E. Dudley, Z. Davis, H. G. Dick, Wm. Dixon, L. B. Ellis, M. D. Emery, J. W. Eddy, W. Eli, H. F. Forrest, E. C. Farrington, E. M. Gorriah, J. A. Hanna, N. H. Hyde, Hoyt, Fogt & Breed, L. L. Hanson, N. M. Haley, Thomas Hodgson, C. Josh, D. A. Jordan, J. Lewis, D. P. Larrabee, L. Lord, F. T. Lovett, J. W. Lovett, J. M. Miller, C. A. Metcalf, P. A. Mason, M. D. Mathews, J. M. Newhall, A. Plummer, S. Pierce, E. Pratt, S. H. Payson, L. M. Parmenter, S. E. Quimby, P. P. Ray, W. W. Ray, E. H. Ramsdell, C. H. Smith, F. A. Smith, J. F. Sheffield, J. A. Steele, A. R. Sylvester, E. R. Thorndike, H. Taylor, A. H. Witham, W. Wignall, J. D. Wilson, H. D. Weston, J. P. Magee, Agent, 28 Bromfield St. Boston.

Quimby: P. P. Ray, W. W. Ray, E. H. Ramsdell; C. H. Smith, F. A. Smith, J. F. Sheffield, J. A. Steele, A. R. Sylvester, E. R. Thorndike, H. Taylor, A. H. Witham, W. Wignall, J. D. Wilson, H. D. Weston, J. P. Magee, Agent, 28 Bromfield St. Boston.

Money Letters Received to July 17.
A. Anderson, S. E. Adams, C. Adams, J. M. Brodhead, L. W. Blood, J. T. Cole, John Chase, C. H. Chase, Mary Duncan, M. J. Graves, J. M. Guppy, D. A. Jordan, R. Jones, W. F. Lacount, C. E. Libby, J. M. Merrill, A. Montgomery, Moses Pattee, R. Povey, T. W. Smith, M. E. Sloan, H. E. Smith, M. E. Tibbets, S. Taylor, H. D. Weston, J. Wilson.

Marriages.
In this city, July 2, by Rev. Edward P. King, Lorenzo H. D. Shepherd to Mary C. Bridges; July 4, Joseph Smith, of Portland, Me., to Miss Annie C. Canning, of Boston; July 9, Wm. H. Hazlett to Miss Mary Potter, both of Boston; May 7, James E. Hynes to Miss Nellie A. Gray, both of Boston; July 10, Rev. E. D. Winslow, S. C. Ayres to Emma F. Macomber, of Boston; June 23, by Rev. M. Trafton, Francis M. Lewis to R. Maria Howe, daughter of the late Rev. M. Lewis A. Howe, of the New England Conference.

May 27, by Rev. F. Farber, Robert Milton to Elizabeth Boyson, both of Boston; June 15, Horace N. Plummer to Susanah C. Bennett, both of Boston. By Rev. W. F. Crafts, Rev. George H. Lampson, of Fall River, to Miss Sarah Liscombe, of Boston. In Chelsea, May 26, by Rev. Luman Boyden, David Dugan to Miss Mary A. Peterson, both of Boston. In Cliftondale, May 10, by Rev. Joshua Gill, William A. Ewing, M. D., of New York city, to Miss Emily M. Lacey, of Cliftondale. In Cohasset, April 22, by Rev. J. W. Lewis, Luther Damon, of Wayland, to Miss Adeline Allen, of Natick; May 18, Oscar Dudley to Miss Ida L. Loker, both of Cohasset; May 27, John H. Moore to Miss Lillie C. Spofford, both of Cohasset.

In North Easton, April 2, by Rev. G. H. Bates, Benj. G. Blaisdell to Mrs. Sarah Crockett, of Alton, N. H. In North Easton, May 1, by Rev. P. Townsend, assisted by Rev. G. H. Bates, F. R. White to Miss Hattie E. Kilbrith, both of Middleboro'. In Stoughton, June 4, by Rev. Z. S. Haynes, Edward Everett, of Walpole, to Miss Elizabeth Frances Drake, of Stoughton.

In Assabet, June 1, by Rev. L. P. Frost, Levi R. Cheney to Miss Mary E. Bellington. In Haverhill, Mass., April 15, by Rev. O. W. Scott, Everett S. Dodge to Miss Bina P. Ricker, of South Berwick, Me.; April 22, Geo. W. Rowe to Miss Lizzie Russell; May 6, Saml. Smith, Jr., to Miss Edie S. Manning; May 15, Elijah C. Horne, of Brooklyn, N. Y., to Miss Arzella U. Worcester; May 31, Charles C. Willey, of Lynn, to Miss H. Amanda Emerson, of Haverhill. In Westboro', May 31, by Rev. B. Gill, Eugene L. Howe to Miss Emma Roake, both of Marlboro'; July 4, Frank E. Metcalf, of Northboro', to Miss Emma E. Trull, of Marlboro'. In Spencer, April 25, by Rev. W. A. Nottage, James Capen, of Charlton, to Mrs. Kivira Maynard, of Spencer.

In Sandwich, June 21, by Rev. A. W. Paige, John L. Cragin to Miss Martha J. Fisher, both of Boston. In Ipswich, May 4, by Rev. C. H. Hanford, Augustine Brown to Miss Susan M. Russell, both of Ipswich; May 10, Orie M. Gracioso, of Andover, to Mrs. Esther Butler, of Ipswich; June 27, Augustus Spiller to Miss Sarah E. Phelps, both of Ipswich; June 28, James Prince, of Andover, to Miss Anna M. Light, of Ipswich; June 29, Edward Atkinson, of Lynn, to Miss Mary S. Brown, of Ipswich. In Methuen, June 15, by Rev. J. Noyes, Justin E. Clark, of Methuen, to Julia M. Wardwell, of Andover. In Westfield, April 10, by Rev. A. J. Church, Capt. Elkanah W. Gross to Hannah H. Newcomb; April 30, Zephaniah K. Pierce to Angie E. Newcomb; May 12, Robert T. Cleverly to Miss Mary J. Hodge, of Chelsea; June 29, Edward Atkinson, of Lynn, to Miss Mary S. Brown, of Ipswich.

In North Bridgewater, July 9, by Rev. S. M. Beal, Edwin Poole Bird to Miss Leonora, daughter of Capt. Isaac H. Hartwell, all of North Bridgewater. In Lynn, at the Common Street Methodist Episcopal Church, June 20, by Rev. J. C. Hodge, Frank W. Gardner to Miss Maudie E. Norwood, both of Lynn. By Rev. E. A. Manning, Robinson V. Russell to Miss F. Addie, daughter of Joseph Russell, all of Lynn. In Peabody, June 7, by Rev. A. Gould, Edwin C. Brown, of Salem, to Miss Louisa Stone, of Worcester; June 28, Thomas L. Woodbury to Miss Charlotte C. Herrick, both of Peabody. In the Methodist Episcopal Church, Sandwich, April 9, by Rev. A. W. Paige, Rufus W. Skiff, of N. Bridgewater, to Miss Bessie M. Rogers, of Sandwich. In Oakham, March 15, by Rev. G. R. Beal, Alpha B. White, of Providence, R. I., to Miss Jennie M. Mathews, of Oakham, Mass.; April 25, Eben A. Hatch, of Taunton, Mass., to Miss Adeline B. Clapp, of Foxboro', Mass. In Gloucester, June 2, by Rev. A. F. Herrick, Daniel Barry to Miss Clara Bean.

In Groveland, May 6, by Rev. H. S. Booth, George S. Heald, of Lowell, to Miss Carrie L. Chase, of Groveland. In Gardner, May 2, by Rev. W. M. Hubbard, Edwin F. Baker to Maria C. Knowlton, both of Gardner. In Kennebunk, Me., May 29, by Rev. J. A. Strout, James E. Crane, of Portland, to Miss Mary A. Webber, of Kennebunk. In Winthrop, Me., June 20, by Rev. A. R. Sylvester, George L. Armstrong, of Readfield, to Miss Mary L. Ewers, of Hallowell. In West Eden, Me., May 28, by Rev. Wm. Reed, Rodney W. Bartlett, of Lamonte, to Miss Louisa H. Reed, of West Eden, daughter of the officiating clergyman. In Union, Me., May 6, by Rev. J. N. Marsh, Leander M. Moor, of Cushing, to Miss Katie Walker, of Union; June 15, Frederick F. Daniels to Mrs. Arcthusa E. Greenly, both of Union. In Boothbay, Me., April 25, at the residence of the bride's father, by Rev. C. B. Dunn, assisted by Rev. D. W. Sawyer, Rev. P. P. Simonson to Mir. H. J. Baker. In Waldoboro', Me., May 29, by Rev. H. B. Wardwell, Leonard Hurd, of Newton, Mass., to Mary A. Benner, of Waldoboro'.

In Monmouth, Me., March 31, by Rev. N. C. Clifford, Rev. Herbert L. Stebbins, of Green, to Miss Mary A. Clifford, of Monmouth. In Newport, Me., May 27, by Rev. E. R. Thorndike, Henry S. Turner to Miss Clara M. Pratt, both of Newport. In Portland, Me., June 4, by Rev. S. F. Wetherbee, J. Edgar Stargis, of Lewiston, to Miss Ida L., daughter of Chauncey Barrett, esq., of Portland. In Seaboard, Me., June 10, by Rev. J. H. Bennett, John W. Bailey to Miss Hattie A. Miller, both of Monro; July 2, Thomas Morton to Amanda M. Dow, both of Frankfort. In Detroit, Me., June 15, by Rev. James F. Hutchinson, Omar F. Savage, of Augusta, Me., to Miss Augusta A. Lovett, of Pittsford, Me. In Wino, Me., June 11, by Rev. M. D. Mathews, Henry H. Ward, of Linnaeus, to Miss Julia B. Davis, of Wino. In Lincoln, Me., July 11, by Rev. M. D. Mathews, Frederic A. Edwards to Miss Sarah Angeline Bruce, both of Lincoln; July 6, at the residence of the bride's father, John H. Reed to Miss Hannah E. Babcock, both of Lincoln.

In Seaboard, Me., June 21, by Rev. W. L. Brown, assisted by Rev. E. M. Fowler, Rev. Edward Cunningham, of the New York East Conference, to Miss Eleanor Moody, of Seaboard. In Belfast, Me., June 22, by Rev. W. L. Brown, Hamilton H. Murphy, of Belfast, to Miss Clara E. Bowen, of Merrill, Me. In Eastport, Me., June 30, by Rev. C. L. Haskell, John Laskay, of Eastport, to Ruth Barnes, of St. George, N. B.; July 1, Henry F. Johnson, of Deer Island, N. B., to Mary A. Henderson, of Grand Menan, N. B. In Annapolis, Me., June 1, by Rev. A. Sanderson, Richard Parsons to Miss Henrietta Ann Mellett, all of England. In Saccarapa, Me., July 9, by Rev. H. B. Mitchell,

Thomas Mason to Miss Emma J. Walker, both of Westbrook.

Deaths.

In South Framingham, June 9, of paralysis, Nellie, wife of Geo. E. Watkins, aged 36 years. In Clinton, Mass., July 4, Herbert A. Sayer, son of Rev. B. L. and Angelica A. Sayer, of South Middleboro', Mass., aged 21 years and 17 days. In Peabody, July 6, Mrs. Mary Bennett, aged 89 years. In Southport, Me., May 4, Charles Cameron, son of Daniel and Sarah H. Cameron, aged 32 years, 4 months, and 11 days, on the N. and W. In Danville, N. H., May 29, Obadiah Q. Johnson, aged 29 years.

Church Register.

QUARTERLY MEETINGS.

READFIELD DISTRICT—SECOND QUARTER. August—Farmington, P. M. and eve, 22; Weld, 26, 27. September—Rangleys, 3, 10; New Vineyard, Stewart's Mills, 13, 14; Strong, 16, 17; Temple, 23, 24; New Sharon, 30, Oct. 1. October—Livermore Falls, 7, 8; Solon, 14, 15; Shawhegan, P. M. and eve, 18; Kendall's Mills, 31, 29; Waterville, P. M., 22; November—Hallowell, 4, 5; Augusta, P. M., 5; Winthrop, 11, 12; Wayne, P. M., 12; East Readfield, 18, 19. Gorham, July 13. J. COLBY.

STERLING JUNCTION CAMP-GROUND.—Persons or families visiting the above place, can procure local fare by day or week of J. Wellman, who will open the public boarding department Aug. 1st. Any persons who may wish to let or hire cottages or tents, will please to inform J. Wellman, Marlborough. Excursion tickets, at the Camp-meeting rates, will be for sale from Worcester, at F. A. Clapp's, and from Boston, at J. P. Magee's, 28 Bromfield Street. As the above grounds are in the neighborhood of Mount Wachusett and Lake Wachusett, it offers great attractions to persons who would enjoy rest where they can have the purest of air, and the delights of fishing and country sports. 31, 22 July 13.

WILLIMANTIC CAMP-MEETING.—This meeting will commence Aug. 24, and close Aug. 31. The usual reductions will be made on P. H. F. Railroad, on N. L. N. and the N. and W. Preachers having charges will be passed over P. and H. and N. L. N. Railroads, by applying to me at West Killingly, Ct., enclosing stamp. Committee to put up tents will be passed once one way. All passes should be called for at least one week before holders desire to use them. For lumber apply to James Allen, of Norwich. Bro. Allen will also furnish straw on the ground. Those who desire to put up tents on new locations will address the subscriber, or James Allen. Board will be furnished as follows: For the whole meeting, \$3.50; by the day, for single day, \$1.50; by the day, for two days or more, \$1.25; single meals—dinner, 75 cents; breakfast or tea, 50 cents. Will brethren please attend through the whole meeting? GEO. W. BHEWSTER. West Killingly, July 13, 1871.

PROGRAMME FOR THE MEETING OF THE PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, to be held on Power Street Church, Providence, in the month of October—the day to be fixed by the Presiding Elder.—SESSONS: Monday Evening, W. H. Starr; Tuesday Evening, D. H. Eas. SESSON 1. "Evolution and Darwinism." H. B. Hibben; 2. "The Character of the Future Punishment of the Wicked." J. C. Gowan; 3. "The Personality of Satan." S. E. Evans. The following brethren are appointed to open the discussion after each Essay: 1. E. F. Clark, S. J. Carroll; 2. C. Nason, H. D. Robinson; 3. A. B. Heath, S. L. Gracy. If any brethren are unable to fill the places assigned, they are requested to inform the undersigned at the earliest possible date. G. L. WESTGATE, Secretary.

CAMP-MEETING.—The State Camp-meeting for the Maine and East Maine Conferences, appointed specially for the promotion of personal holiness, will be held on the ground owned and heretofore occupied by the Kennebec Valley Camp-meeting Association, in Richmond, commencing Aug. 8, and will close Aug. 15. These grounds are central and easy of access, situated both on the river and railroad, a few miles below the city of Gardiner. All persons who attend the camp-meeting are entitled to return tickets on all the roads leading to the grounds. Large preparations are being made for accommodations, and the grounds will be in ample order. Any desired information concerning tents, board and supplies, can be obtained by addressing A. K. Howard, of Hallowell, Chairman of the Committee. And now, my dear brethren, lovers of personal holiness, both in and out of Maine, let us rally from all points, and give the occasion the interest of our personal attendance. Let us give ourselves daily to prayer for the personal holiness in this Feast of Tabernacles. I will suggest that Friday, the 4th day of August, be observed as a day of prayer and fasting, specially for the Spirit's descent to convert, sanctify, and cleanse with power. GEORGE PRATT.

LINCOLN CAMP-MEETING.—This meeting will commence in a beautiful grove, near Lincoln Village, Sept. 4. Tents companies coming on the N. A. and E. R. R. on Monday, and returning on Saturday, will be charged but half the usual fare. Preachers will be passed free. Good board can be obtained in the village, which is so near the ground that one thus boarding can attend all the meetings. Any further information which may be desired can be obtained by addressing the subscriber, Lincoln, July 7, 1871. M. D. MATHEWS.

KENNEBEC VALLEY STATE CAMP-MEETING, under the direction of a Committee of the Maine and East Maine Conferences, at Richmond, Me., Aug. 8. Arrangements have been made for excursion tickets to attend this meeting, to be had of all the station agents of the following railroads:—Maine Central, Androscoggin, Grand Trunk (Bethel to Farmington Junction), North American (to Bangor), Beloit and Moosehead Lake, Portland and Ogdensburg (to Portland), Eastern, Portland, Saco, and Portland (Boston to Portland), Portland and Rochester (to Portland or Westbrook), and by steamer Star of the East (Boston to Bath or Richmond). All the passenger trains of the Maine Central Railroad stop at Dresden station each way during the meeting, except the night express. Passengers over the Eastern, P. & F. Railroad will take through tickets, and get a free return ticket at the ground, of the subscriber. A. K. HOWARD, for Committee. Hallowell, July 11, 1871.

REOPENING SERVICES AT BYFIELD.—The Methodist Episcopal Society at Byfield having completed the improvements on their church edifice, it will be opened for rededication, on Wednesday, July 26, Rev. A. Canoll, of Grace Church, Boston, will deliver the sermon, services commencing at 3 o'clock. There will be a Feast of Dedication in the evening, commencing at 7 o'clock, at which short addresses made by former pastors and others, together with other interesting exercises. A good time is anticipated. G. BREKMAN, Pastor. Rev. A. B. Earle will preach at the Methodist Church in Hallowell, Mass., on Saturday evening, July 22, and the 23d. All other churches are cordially invited to unite. H. PRISCOTT, Newton Centre.